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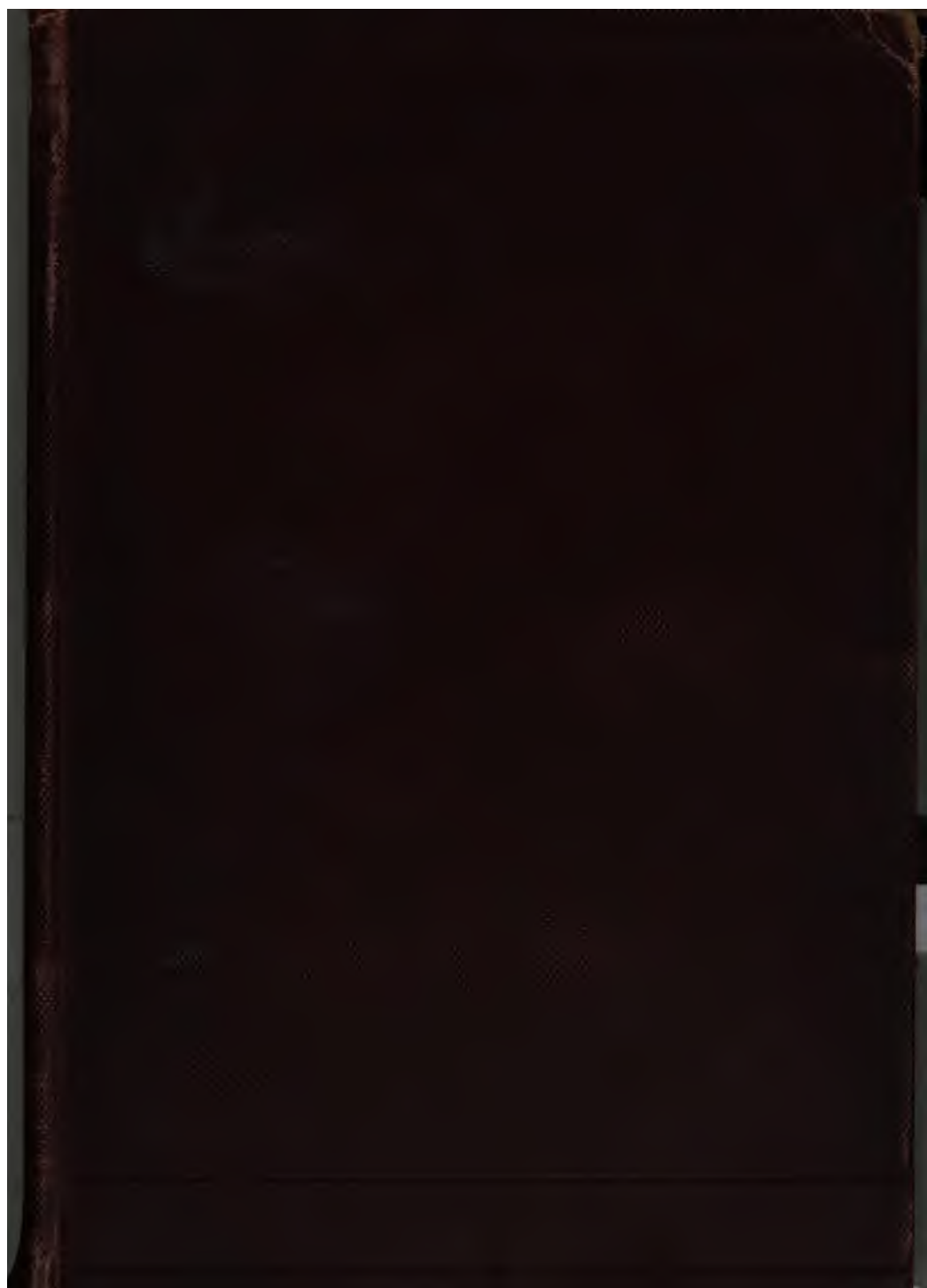
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CHAUCER
THE LEGEND OF GOOD WOMEN

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London
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New York
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Clarendon Press Series

CHAUCE

THE LEGEND OF GOOD WOMEN

EDITED BY THE

REV. WALTER W. SKEAT, LITT.D.

*Elrington and Bosworth Professor of Anglo-Saxon
in the University of Cambridge*

'Dan Chaucer, the first warbler, whose sweet breath
Preluded those melodious bursts, that fill
The spacious times of great Elizabeth
With sounds that echo still'

A Dream of Fair Women

Oxford

AT THE CLARENDON PRESS

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Francis P. Magoun, Jr.
Cambridge.

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INTRODUCTION.

I HAVE undertaken the present edition of Chaucer's 'Legend of Good Women' because none of the existing editions give a wholly satisfactory text, nor do they give more than extremely meagre comments upon the various points of interest connected with the poem. Some account of former editions will be given below, following upon the descriptions of the MSS.

The present poem presents several points of peculiar, I might almost say of unique interest. It is the immediate precursor of the Canterbury Tales, and enables us to see how the poet was led on towards the composition of that immortal poem. This is easily seen, upon investigation of the date at which it was composed.

DATE OF THE POEM : A.D. 1385.

The question of the date has been well investigated by Ten Brink ; but it may be observed beforehand that the allusion to the 'queen' in l. 496 has long ago been noticed, and it has been thence inferred, by Tyrwhitt, that the Prologue must have been written after 1382, the year when Richard II. married his first wife, the 'good queen Anne.' But Ten Brink's remarks enable us to look at the question much more closely.

He shows that Chaucer's work can be clearly divided into three chief periods, the chronology of which he presents in the following form.

FIRST PERIOD.

- 1366 (at latest). The Romaunt of the Rose.
- 1369. The Book of the Duchesse.
- 1372. (end of the period).

SECOND PERIOD.

1373. The Lyf of Seint Cecile.
 The Assembly of Foules.
 Palamon and Arcite.
 Translation of Boethius.
 Troilus and Creseide.
1384. The House of Fame.

THIRD PERIOD.

1385. Legend of Good Women.
 Canterbury Tales.
1391. Treatise on the Astrolabe.

It is unnecessary for our present purpose to insert the conjectured dates of the Minor Poems not here mentioned.

The poems of the First Period were composed before Chaucer set out on his Italian travels, i.e. before December, 1372, and contain no allusions to writings by Italian authors. In them, the influence of French authors is very strongly marked.

The poems of the Second Period were composed after that date. The Life of Seint Cecile already marks the author's acquaintance with Dante's *Divina Commedia*; lines 36-51 are, in fact, a free translation from the *Paradiso*, canto xxxiii. ll. 1-21. See my note to this passage, and the remarks on the 'Second Nun's Tale' in my Introduction to the Tale of the Man of Lawe, &c. The *Parlement of Foules* contains references to Dante and a long passage translated from Boccaccio's *Teseide*. See my notes to that poem; pp. 289, 292, 293, &c. The original *Palamon and Arcite* was also taken from the *Teseide*; for even the revised version of it (now known as the *Knight's Tale*, and containing, doubtless, much more of Chaucer's own work) is founded upon that poem, and occasionally presents verbal imitations of it. *Troilus* is similarly dependent upon Boccaccio's *Filostrato*. The close connection between *Troilus* and the translation of Boethius is seen from several considerations, of which it may suffice here to mention

two. The former is the association of these two works in Chaucer's lines to Adam—

‘Adam scriveyn, if ever it thee befallē
Boece or *Troilus* to wryten newe.

Ch. Minor Poems, ed. Skeat, p. 117.

And the latter is the fact that Chaucer inserts in *Troilus* (book iv. stanzas 134–148, ed. Morris) a long passage on predestination and free-will, taken from Boethius, book v. proses 2, 3; which he would appear to have still fresh in his mind. It is probable that his Boethius preceded *Troilus* almost immediately; indeed, it is conceivable that, for a short season, both may have been in hand at the same time.

There is also a close connection between *Troilus* and the House of Fame, the latter of which shows the influence of Dante so strongly, that it is reasonable to suppose that it is the very poem to which Lydgate gave the name of ‘Dante in English’; see Intro. to Minor Poems, p. xii. This connection will appear from comparing *Troil.* v. stt. 52–55 with Ho. Fame, 2–54; and *Troil.* i. st. 74 with Ho. Fame, 639, 640. See Ten Brink, *Studien*, p. 121. It would seem that the House of Fame followed *Troilus* almost immediately. At the same time, we cannot put the date of the House of Fame later than 1384, because of Chaucer's complaint in it of the hardship of his official duties, from much of which he was released (as we shall see) early in 1385. Further, the 10th of December is especially mentioned as being the date on which the House of Fame was commenced (l. 111), the year being probably 1383 (see note to that line).

It would appear, further, that the Legend was begun soon after the House of Fame was suddenly abandoned, in the very middle of a sentence. That it was written later than *Troilus* and the House of Fame is obvious, from the mention of these poems in the Prologue; ll. 332, 417, 441 (pp. 26, 33, 34). That it was written at no great interval after *Troilus* appears from the fact that, even while writing *Troilus*, Chaucer had already been meditating upon the goodness of Alcestis, of which the Prologue to the Legend says so much. Observe the following passages

(cited by Ten Brink, *Studien*, p. 120) from Troilus, bk. v. stt. 220, 255¹:—

‘As wel thou mightest lyen on *Alceste*
That was of creatures—but men lye—
That ever were, the kyndest and the beste;
For whan her husband was in Iupartye
To dye himself, but-if she wolde dye,
She chees for him to dye and go to helle,
And starf anon, as us the bokes telle.

Beseching every lady bright of hewe
And every gentil womman, what she be,
That, al be that Criseyde was untrewre,
That for that gilt she be not wroth with me.
Ye may her gilt in otheres bokes see,
And gladlier I wol wryten, if yow leste,
[Of] Pénélopes trouthe, and good *Alceste*.’

There is also a striking similarity between the argument in Troilus, bk. iv. st. 3 [bk. iii. st. 256, ed. Morris], and ll. 369-372 (B-text) of the Prologue to the Legend. The stanza runs thus:—

‘For how Criseyde Troilus forsook
Or, at the leste, how that she was unkynde,
Mot hennes-forth be matere of my book,
As wryten folk thorough whiche it is in mynde.
Allas! that they shulde ever cause fynde
To speke her harm; and, if they on her lye,
Y-wis, hem-self shulde han the vilanye.’

I will here also note the fact that the first line of the above stanza is quoted, almost unaltered, in the *earlier version* of the Prologue, viz. at l. 265 of the A-text, on p. 26.

From the above considerations we may already infer that the House of Fame was begun, probably, in December, 1383, and continued in 1384; and that the Legend of Good Women, which almost immediately succeeded it, may be dated about 1384 or 1385; certainly after 1382, when King Richard was first married. But now that we have come so near to the date, it is possible to come still nearer; for it can hardly be doubted

¹ Or bk. v. stt. 219, 254 in Dr. Furnivall's print of the MSS., from which my quotation is taken.

that the extremely grateful way in which Chaucer speaks of the queen may fairly be connected with the stroke of good fortune which happened to him just at this very period. In the House of Fame we find him groaning about the troublesomeness of his official duties, and the one object of his life, just then, was to obtain greater leisure, especially if it could be had without serious loss of income. Now we know that, on the 17th of February, 1385, he obtained the indulgence of being allowed to nominate a permanent deputy for his Controllershship of the Customs and Subsidies ; see *Life of Chaucer* (Aldine edition, i. 33), and Furnivall's *Trial Forewords to the Minor Poems*, p. 25. If with our knowledge of this fact we combine these considerations, viz. that Chaucer expresses himself gratefully to the queen, that he says nothing more of his troublesome duties, and that Richard II. is known to have been a patron of letters (as we learn from Gower), we may well conclude that the poet's release from his burden was brought about by the queen's intercession with the king on his behalf. We may here notice Lydgate's remarks in the following stanza, which occurs in the prologue to the *Fall of Princes*¹ :—

‘ This poete wrote, at the request of the queene,
A Legende, of perfite holynesse,
Of Good Women, to fynd out nyetene
That did excell in bounte and fayrenes ;
But for his labour and besinesse
Was importable, his wittes to encombre,
In all this world to fynd so gret a nombre².’

Lydgate can hardly be correct in his statement that Chaucer wrote ‘ at the request ’ of the queen ; for, had the latter done so, he would have let us know it. Still, he has seized the right idea, viz. that the queen was, so to speak, the moving cause which effected the production of the poem.

It is further much to the point to observe that Chaucer's state

¹ It is the stanza next following the last quoted at p. xi of my *Introduction to the Minor Poems*. I quote it from the Aldine edition of Chaucer, ed. Morris, i. 80.

² Of course Lydgate knew the work was unfinished ; so he offers a humorous excuse for its incompleteness.

of delightful freedom did not last long. Perhaps he somewhat abused his privilege, for we know that on Dec. 4, 1386, he lost his Controllershship of the Customs and Subsidies ; and, only ten days later, also lost his Controllershship of the Petty Customs. This looks very much as if something went wrong, though we do not certainly know that the fault was his own.

On the whole we may interpret ll. 496, 7 (p. 37), viz.—

‘ And whan this book is maad, yive hit the quene,
On my behalfe, at Eltham¹ or at Shene,’

as giving us a date but little later than Feb. 17, 1385, and certainly before Dec. 4, 1386. The mention of the month of May in ll. 36, 45, 108, 176, is probably conventional ; still, the other frequent references to spring-time, as in ll. 40-66, 130-147, 171-174, 206, &c., may mean something ; and in particular we may note the reference to St. Valentine’s day as being *past*, in ll. 145, 146 ; seeing that *chees* (chose) occurs in the past tense. We can hardly resist the conviction that the right date of the Prologue is the spring of 1385, which satisfies every condition.

THE TWO FORMS OF THE PROLOGUE.

So far, I have kept out of view the important fact, that the Prologue exists in two distinct forms, viz. an earlier and a revised form. The lines in which ‘the queen’ is expressly mentioned occur in the later version only, so that some of the above arguments really relate to that alone. But it makes no great difference, as there is no reason to suppose that there was any appreciable lapse of time between the two versions.

In order to save words, I shall call the earlier version the A-text, and the later one the B-text. The manner of printing these texts is explained at p. 1. I print the B-text in full, in the lower half of the page. The A-text is given in the upper half of the same, but I have frequently left out unaltered passages in order to save space, giving due notice (as at p. 2), and keeping the right numbering of the lines throughout. Lines which

¹ In December, 1384, Richard II. ‘held his Christmas’ at Eltham (Fabyan).

appear in *one* text only are marked with an asterisk (*) ; those which stand exactly the same in *both* texts are either omitted in A, or marked with a dagger (†) ; whilst the unmarked lines are such as occur in both texts, but with some slight alteration. By way of example, observe that lines B. 496, 497, mentioning the queen, are duly marked with an asterisk, as not being in A. Line 2, standing the same in both texts, is marked with a dagger. And thirdly, line 1 is unmarked, because it is slightly altered. A. has here the older expression 'A thousand *sythes*,' whilst B. has the more familiar 'A thousand *tymes*.'

The fact that A. is older than B. cannot perhaps be absolutely proved without a long investigation. But all the conditions point in that direction. In the first place, it occurs in only *one* MS., viz. MS. C., whilst all the others give the B-text ; and it is more likely that a revised text should be multiplied than that a first draft should be. Next, this MS. C. is of high value and great importance, being quite the best MS., as regards age, of the whole set, and it is a fortunate thing that the A-text has been preserved at all. And lastly, the internal evidence tends, in my opinion, to show that B. can be more easily evolved from A. than conversely. Any one who reads the comparison of the two texts in Dr. Furnivall's Trial Forewords to the Minor Poems, at pp. 104-107, will observe how he unconsciously drops into calling the B-text 'the revised version' (p. 106, last line) without having given any formal proof that such is the case. This is doubtless due to the fact that, upon instituting the comparison, the suggestion naturally arises that A. preceded B. With such a supposition, the alterations seem natural ; with the converse supposition, they are unmeaning and unintelligible. The proof, if indefinite, is sufficiently cogent. I have no doubt that a close and elaborate investigation would establish the order incontrovertibly ; but it is needless to undertake it here ; for we should, at the close of it, only prove that which, for practical purposes, is already sufficiently clear.

We may easily see that the A-text is, on the whole, more general and vague, whilst the B-text is more particular in its references. The impression left on my mind by the perusal of the two forms of the Prologue is that Chaucer made immediate use of the comparative liberty accorded to him on the 17th of

A Broad
assumed
See PMH
XIX + X
articles
Loves

February, 1385, to plan a new poem, in an entirely new metre, and in the new form of a succession of tales. He decided, further, that the tales should relate to women famous in love-stories, and began by writing the tale of Cleopatra, which is specially mentioned in B. 566 (and A. 542)¹. The idea then occurred to him of writing a preface or Prologue, which would afford him the double opportunity of justifying and explaining his design, and of expressing his gratitude for his attainment of greater leisure. Having done this, he was not wholly satisfied with it; he thought the expression of gratitude did not come out with sufficient clearness, at least with regard to the person to whom he owed the greatest debt. So he at once set about to amend and alter it; the first draught, of which he had no reason to be ashamed, being at the same time preserved. And we may be sure that the revision was made almost immediately; he was not the man to take up a piece of work again after the first excitement of it had passed away². On the contrary, he used to form larger plans than he could well execute, and leave them unfinished when he grew tired of them. I therefore propose to assign the conjectural date of the spring of 1385 to both forms of the Prologue; and I suppose that Chaucer went on with one tale of the series after another during the summer and latter part of the same year till he grew tired of the task, and at last gave it up in the middle of a sentence. The expression of doubt as to the completion of the task already appears in l. 2457.

COMPARISON OF THE TWO FORMS OF THE PROLOGUE.

A detailed comparison of the two forms of the Prologue would extend to a great length. I merely point out some of the more remarkable variations. The reader can discover more for himself.

The first *distinct* note of difference that calls for notice is at line A. 89 (B. 108), p. 9, where the line—

‘When passed was almost the month of May’

¹ I think lines 568, 569 (added in B.) are meant to refer directly to ll. 703, 704.

² The Knight’s Tale is a clear exception. The original Palamon and Arcite was too good to be wholly lost; but it was entirely recast in a new metre, and so became quite a new work.

is altered to—

‘And this was now the firste morwe of May.’

This is clearly done for the sake of greater definiteness, and because of the association of the 1st of May with certain national customs expressive of rejoicing. It is emphasized by the statements in B. 114 as to the exact position of the sun (see note to the line). In like manner the vague expression about ‘the Ioly tyme of May’ in A. 36 is exchanged for the more exact—‘when that the month of May Is comen’; B. 36. In the B-text, the date is definitely fixed; in ll. 36-63 we learn what he *usually* did on the recurrence of the May-season; in ll. 103-124, we have his (supposed) actual rising at the dawn of May-day; then the manner in which he spent that day (ll. 179-185); and lastly, the arrival of night, his return home, his falling asleep, and his dream (ll. 197-210). He awakes on the morning of May 2, and sets to work at once (ll. 578, 579).

Another notable variation is on pp. 7, 8. On arriving at line A. 70, he puts aside A. 71-80 for the present, to be introduced later on (p. 15); and writes the new and important passage contained in B. 83-96 (p. 8). The lady whom he here addresses as being his ‘very light,’ one whom his heart dreads, whom he obeys as a harp obeys the hand of the player, who is his guide, his ‘lady sovereign,’ and his ‘earthly god,’ cannot be mistaken. The reference is obviously to his sovereign lady the queen; and the expression ‘earthly god’ is made clear by the declaration (in B. 387) that kings are as demi-gods in this present world.

The passage in A. contained in ll. 127-138 (pp. 12, 13) is corrupt and imperfect in the MS. The sole existing copy of it was evidently made from a MS. that had been more or less defaced. I have had to restore it as I best could. The B-text has here been altered and revised, though the variations are neither extensive nor important, but the passage is immediately followed by about 30 new lines, in which Mercy is said to be a greater power than Right, or strict Justice, especially when Right is overcome ‘through innocence and ruled curtesye’; the application of which expression is obvious.

In B. 183-187 we have the etymology of *daisy*, the declara-

tion that 'she is the empress of flowers,' and a prayer for her prosperity, i.e. for the prosperity of the queen.

In A. 103 (p. 10), the poet falls asleep and dreams. In his dream, he sees a lark (A. 141, p. 16) who introduces the God of Love. In the B-text, the dream is postponed till B. 210 (p. 16), and the lark is left out, as being unnecessary. This is a clear improvement.

An important change is made in the 'Balade' at pp. 20, 21. The refrain is altered from 'Alceste is here' to 'My lady cometh.' The reason is twofold. The poet wishes to suppress the name of Alcestis for the present, in order to introduce it as a surprise towards the end (B. 518)¹; and secondly, the words 'My lady cometh' are used as being *directly* applicable to the queen, instead of being only applicable through the medium of allegory. Indeed, Chaucer takes good care to say so; for he inserts a passage to that effect (B. 271-5); where we may remember, by the way, that *free* means 'bounteous' in Middle-English. We have a few additional lines of the same sort in B. 296-299.

On the other hand, Chaucer suppressed the long and interesting passage in A. 258-264, 267-287, 289-312, for no very obvious reason. But for the existence of MS. C., it would have been wholly lost to us, and the recovery of it is a clear gain. Most interesting of all is the allusion to Chaucer's sixty books of his own, all full of love-stories and personages known to history, in which, for every bad woman, mention was duly made of a hundred good ones (A. 273-277, p. 26)². Important also is his mention of some of his authors, such as Valerius, Livy, Claudian, Jerome, Ovid, and Vincent of Beauvais.

If, as we have seen, Alcestis in this Prologue really meant the queen, it should follow that the God of Love really meant the king. This is made clear in B. 373-408, especially in the com-

¹ It is amusing to see that Chaucer forgot, at the same time, to alter A. 422 (= B. 432), in which Alcestis actually tells her name. The oversight is obvious.

² Line A. 277 reappears in the *Canterbury Tales* in the improved form—'And ever a thousand gode ageyn oon badde.' This is the 47th line in the *Miller's Prologue*, but is omitted in Tyrwhitt's edition, together with the line that follows it.

parison between a just king (such as Richard, of course) and the tyrants of Lombardy. In fact, in A. 360-364, Chaucer said a little too much about the duty of a king to hear the complaints and petitions of the people, and he very wisely omitted it in revision. In A. 355, he used the unlucky word 'wilfulhed' as an attribute of a Lombard tyrant; but as it was not wholly inapplicable to the king of England, he quietly suppressed it. But the comparison of the king to a lion, and of himself to a fly, was in excellent taste; so no alteration was needed here (p. 32).

In his enumeration of his former works (B. 417-430), he left out one work which he had previously mentioned (A. 414, 415, p. 34). This work is now lost, and was probably omitted as being a mere translation, and of no great account. Let us hope that the poet's good sense told him that the original was a miserable production, as it must certainly be allowed to be, if we employ the word *miserable* with its literal meaning.

At p. 39, some lines are altered in A. (527-532) in order to get rid of the name of Alcestis here, and to bring in a more immediate reference to the Balade. Line B. 540 is especially curious, because he had *not*, in the first instance, forgotten to put her in his Balade; but he now wished to seem to have done so.

In B. 552-565, we have an interesting addition, in which Love charges him to put all the nineteen ladies, besides Alcestis, into his Legend; and tells him that he may *choose his own metre* (B. 562). Again, in B. 568-577, he practically stipulates that he is only to tell the more interesting part of each story, and to leave out whatever he should deem to be tedious. This proviso was eminently practical and judicious.

THE SUBJECT OF THE LEGEND.

We learn, from B. 241, 283, that Chaucer saw in his vision Alcestis and nineteen other ladies, and from B. 557, that he was to commemorate them all in his Legend, beginning with Cleopatra (566) and ending with Alcestis (549, 550). As to the names of the nineteen, they are to be found in his Balade (555).

Upon turning to the Balade (p. 20), the names actually men-

tioned include some which are hardly admissible. For example, Absalom and Jonathan are names of men; Esther is hardly a suitable subject, whilst Ysolt belongs too much to medieval times. (Cf. A. 275, p. 26.) The resulting practicable list is thus reduced to the following, viz. Penelope, Martia, Helen, Lavinia, Lucretia, Polyxena, Cleopatra, Thisbe, Hero, Dido, Laodamia, Phyllis, Canace, Hypsipyle, Hypermnestra, and Ariadne. At the same time, it must be remembered that we have legends of Medea and Philomela, though neither of these are mentioned in the Balade. It is of course intended that the Balade should give a representative list only, without being exactly accurate.

But we are next confronted by a most extraordinary piece of evidence, viz. that of Chaucer himself, when, at a later period, he wrote the Introduction to the Man of Lawes Prologue. He there expressly refers to his Legend of Good Women, which he is pleased to call 'the seintes legende of Cupide,' i.e. the Legend of Cupid's Saints. And, in describing this former work of his, he introduces the following lines :—

'Ther may be seen the large woundes wyde
Of Lucesse, and of Babiloin Tisbee;
The swerd of Dido for the false Enee;
The tree of Phillis for hir Demophon;
The pleinte of Dianire and Hermion,
Of Adriane and of Isiphilee;
The bareyne yle standing in the see;
The dreynt Leander for his fayre Erro¹;
The teres of Eleyne, and eek the wo
Of Brixseide, and of thee, Ladomea;
The cruelte of thee, queen Medea,
Thy litel children hanging by the hals
For thy Iason, that was of love so fals!
O Ypermistra, Penelope, Alceste,
Your wyfhood he comendeth with the beste.
But certainly no word ne wryteth he
Of thilke wikke example of Canacee;' &c.

We can only suppose that he is referring to the contents of his

¹ So in MS. HL. Perhaps it should be—'The dreyntè Léandér for his Erro.'

work in quite general terms, with a passing reference to his vision of Alcestis and the nineteen ladies, and to those mentioned in his Balade. There is no reason for supposing that he ever wrote complete tales about Deianira, Hermione, Hero, Helen, Briseis, Laodamia, or Penelope, any more than he did about Alcestis. But it is highly probable that, just at the period of writing his Introduction to the Man of Lawes Prologue, he was seriously intending to take up again his 'Legend,' and was planning how to continue it. But he never did it.

When we come to compare these two lists, we find that the following names are common to both, viz. Penelope, Helen, Lucretia, Thisbe, Hero, Dido, Laodamia, Phyllis, Canace, Hypsipyle, Hypermnestra, Ariadne, and (in effect) Alcestis. The following occur in the Balade only, viz. Martia, Lavinia, Polyxena, Cleopatra. And the following are mentioned in the above-quoted passage only, viz. Deianira, Hermione, Briseis, Medea. We further know that he actually wrote the Legend of Philomela, though it is in neither of the above lists; whilst the story of Canace was expressly rejected. Combining our information, and rearranging it, we see that his intention was to write nineteen Legends, descriptive of twenty women, viz. Alcestis and nineteen others; the number of Legends being reduced by one owing to the treatment of the stories of Medea and Hypsipyle under one narrative. Putting aside Alcestis, whose Legend was to come last, the nineteen women can be made up as follows:—

1. Cleopatra. 2. Thisbe. 3. Dido. 4 and 5. Hypsipyle and Medea. 6. Lucretia. 7. Ariadne. 8. Philomela. 9. Phyllis. 10. Hypermnestra (*all of which are extant*). *Next come*—11. Penelope. 12. Helen. 13. Hero. 14. Laodamia (*mentioned in both lists*). 15. Lavinia. 16. Polyxena¹ (*mentioned in the Balade*). 17. Deianira. 18. Hermione. 19. Briseis (*in the Introduction to the Man of Lawe*).

This conjectural list is sufficient to elucidate Chaucer's plan

¹ I omit 'Martia Catoun'; like Esther, she is hardly to be ranked with the heroines of olden fables. Indeed, even Cleopatra comes in rather strangely.

fully, and agrees with that given by me in the note to L 61 of the Introduction to the *Man of Lawes Tale*, p. 135.

If we next enquire how such lists of 'martyred' women came to be suggested to Chaucer, we may feel sure that he was thinking of Boccaccio's book entitled *De Claris Mulieribus*, and of Ovid's *Heroides*. Boccaccio's book contains 105 tales of Illustrious Women, briefly told in Latin prose. Chaucer seems to have partially imitated from it the title of his poem—'The Legend of Good Women'; and he doubtless consulted it for his purpose. But he took care to consult other sources also, in order to be able to give the tales at greater length, so that the traces of his debt to the above work by Boccaccio are very slight.

We must not, however, omit to take notice that, whilst Chaucer owes but little to Boccaccio as regards his subject-matter, it was from him, in particular, that he took his *general plan*. This is well shewn in the excellent and careful essay by M. Bech, printed in 'Anglia,' vol. v. pp. 313-382, with the title—'Quellen und Plan der *Legende of Goode Women* und ihr Verhältniss zur *Confessio Amantis*.' At p. 381, Bech compares Chaucer's work with Boccaccio's, and finds the following points of resemblance.

1. Both works treat exclusively of women; one of them speaks particularly of 'Gode Women,' whilst the other is written 'De Claris Mulieribus.'

2. Both works relate chiefly to tales of olden time.

3. In both the tales follow each other without any intermediate matter.

4. Both are compacted into a whole by means of an introductory Prologue.

5. Both writers wish to dedicate their works to a queen, but effect this modestly and indirectly. Boccaccio addresses his Prologue to a countess, telling her that he wishes to dedicate his book to Joanna, queen of Jerusalem and Sicily; whilst Chaucer veils his address to queen Anne under the guise of allegory.

6. Both record the fact of their writing in a time of comparative leisure. Boccaccio uses the words:—'*paululum ab inerti uulgo semotus et a ceteris fere solutus curis.*'

7. Had Chaucer finished his work, his last Legend would have related to Alcestis, i.e. to the queen herself. Boccaccio actually concludes his work with a chapter 'De Iohanna Hierusalem et Sicilie regina.'

See further in Bech, who quotes Boccaccio's 'Prologue' in full.

To this comparison should be added (as Bech remarks) an accidental coincidence which is even more striking, viz. that the work 'De Claris Mulieribus' bears much the same relation to the more famous one entitled 'Il Decamerone,' that the Legend of Good Women does to the Canterbury Tales.

Boccaccio has all of Chaucer's finished tales, except those of Ariadne, Philomela, and Phyllis¹; he also gives the stories of some whom Chaucer only mentions, such as the stories of Deianira (cap. 22), Polyxena (cap. 31), Helena (cap. 35), Penelope (cap. 38); and others. To Ovid our author is much more indebted, and frequently translates passages from his *Heroides* (or *Epistles*) and from the *Metamorphoses*. The former of these works contains the *Epistles* of Phyllis, Hypsipyle, Medea, Dido, Ariadne, and Hypermnestra, whose stories Chaucer relates, as well as the letters of most of those whom Chaucer merely mentions, viz. of Penelope, Briseis, Hermione, Deianira, Laodamia, Helena, and Hero. It is evident that our poet was chiefly guided by Ovid in selecting stories from the much larger collection in Boccaccio. At the same time it is remarkable that neither Boccaccio (in the above work) nor Ovid gives the story of Alcestis, and it is not quite certain whence Chaucer obtained it. It is briefly told in the 51st of the *Fabulæ* of Hyginus, but it is much more likely that Chaucer borrowed it from another work by Boccaccio, entitled *De Genealogia Deorum*², where it appears amongst the 51 labours of Hercules, in the following words:—

¹ See *De Claris Mulieribus*: Cleopatra, cap. 86. Thisbe, cap. 12. Dido, cap. 40. Hypsipyle and Medea, capp. 15, 16. Lucretia, cap. 46. Hypermnestra, cap. 13. And see Morley's *English Writers*, ed. 1867, ii. 255-261.

² It will be seen below that Chaucer certainly made use of this work for the Legend of Hypermnestra; see pp. xxxii, xxxiii.

'Alcestem Admeti regis Thessaliæ conjugem retraxit [Hercules] ad uirum. Dicunt enim, quod cum infirmaretur Admetus, implorassetque Apollinis auxilium, sibi ab Apolline dictum mortem euadere non posse, nisi illam aliquis ex affinibus atque necessariis subiret. Quod cum audisset Alcestis coniunx, non dubitauit suam pro salute uiri concedere, et sic ea mortua Admetus liberatus est, qui plurimum uxori compatiens Herculem orauit, ut ad inferos uadens illius animam reuocaret ad superos, quod et factum est.'—Lib. xiii. c. 1 (ed. 1532).

To this story Chaucer has added a pretty addition of his own invention, that this heroine was finally transformed into a daisy. The idea of choosing this flower as the emblem of perfect wifehood was certainly a happy one, and has often been admired. It is first alluded to by Lydgate, in a Poem against Self-Love (see Lydgate's Minor Poems, ed. Halliwell, p. 161):—

'Alcestis flower, with white, with red and greene,
Displaith hir crown geyn Phebus bemys brihte.'

The anonymous author of the Court of Love seized upon the same fancy to adorn his description of the Castle of Love, which, as he tells us, was—

'With-in and oute depeinted wonderly
With many a thousand daisy[es] rede as rose
And white also, this sawe I verely.
But what tho deis[y]es might do signifye
Can I not tel, saufe that the quenes floure,
Alceste, it was, that kept ther her soioure,
Which vnder Uenus lady was and quene,
And Admete kyng and souerain of that place,
To whom obeyed *the ladies good ninetene*,
With many a thousand other bright of face¹.'

The mention of 'the ladies good ninetene' at once shews us whence this mention of Alcestis was borrowed. In a modern book entitled *Flora Historica*, by Henry Phillips, 2nd ed. i. 42, we are gravely told that 'fabulous history informs us that this plant [the daisy] is called *Bellis* because it owes its origin to Belides, a granddaughter of Danaus, and one of the nymphs called Dryads, that presided over the meadows and pastures in

¹ Court of Love (original edition, 1561), stanzas 15, 16. I substitute 'ninetene' for the 'xix' of the original.

ancient times. Belides is said to have encouraged the suit of Ephigeus, but whilst dancing on the green with this rural deity she attracted the admiration of Vertumnus, who, just as he was about to seize her in his embrace, saw her transformed into the humble plant that now bears her name.' It is clear that the concocter of this stupid story was not aware that *Belides* is a *plural* substantive, being the collective name of the fifty daughters of Danaus, who are here rolled into one in order to be transformed into a single daisy; and all because the words *bellis* and *Belides* happen to begin with the same three letters! It might also be noticed that 'in ancient times' the business of the Dryads was to preside over trees rather than 'over meadows and pastures.' Who the 'rural deity' was who is here named 'Ephigeus' I neither know nor care. But it is curious to observe the degeneracy of the story for which Chaucer was originally responsible. See Notes and Queries, 7 S. vi. 186, 309.

Of course it is easy to see that this invention on the part of Chaucer is imitated from Ovid's *Metamorphoses*, where Clytie becomes a sun-flower, Daphne a laurel, and Narcissus, Crocus, and Hyacinthus become, respectively, a narcissus, a crocus, and a hyacinth. At the same time, Chaucer's attention may have been directed to the daisy in particular, as Tyrwhitt long ago pointed out, by a perusal of such poems as *le Dit de la fleur de lis et de la Marguerite*, by Guillaume de Machault (printed in Tarbe's edition, 1849, p. 123), and *le Dittie de la flour de la Margherite*, by Froissart (printed in Bartsch's *Chrestomathie de l'ancien Français*, 1875, p. 422); see my Introduction to Chaucer's *Minor Poems*, p. xxv. In particular, we may well compare lines 40-57 of the B-text of the Prologue (pp. 4, 5) with ll. 22-30 of Froissart's poem on the Daisy:—

'Son doulf vèoir grandement me proufite,
et pour ce est dedens mon coer escripte
si plainnement
que nuit et jour en pensant ie recite
les grans vertus de quoi elle est confite,
et di ensi: "la heure soit benite
quant pour moi ai tele flourette eslite,
qui de bonté et de beauté est dite
la souveraine," &c.;

which may be translated by :—

‘The sweet sight of it greatly profits me,
and therefore is written within my heart
so plainly
that night and day I thoughtfully recite
the great virtues of which it is made up,
and I say thus: “blessed be the hour
when I chose for myself such a floweret,
which of bounty and of beauty is called
the sovereign,”’ &c.

At l. 68 of the same poem, as pointed out by M. Sandras (*Étude sur G. Chaucer*, 1859, p. 58), and more clearly by Bech (*Anglia*, v. 363), we have a story of a woman named Herés—
‘une pucelle [qui] ama tant son mari’— whose tears, shed for the loss of her husband Cephëy, were turned by Jupiter into *daisies* as they fell upon the green turf. There they were discovered, one January, by Mercury, who formed a garland of them, which he sent by a messenger named Lirés to Serés (Ceres). Ceres was so pleased by the gift that she caused Lirés to be beloved, which he had never been before.

This mention of Ceres doubtless suggested Chaucer’s mention of Cibella (Cybele) in B. 531 (p. 38). In fact, Chaucer first transforms Alcestis herself into a daisy (B. 512); but afterwards tells us that Jupiter changed her into a constellation (B. 525), whilst Cybele made the daisies spring up ‘in remembrance and honour’ of her. The clue seems to be in the name Cephëy, representing *Cephei*, gen. case of *Cepheus*. He was a king of Ethiopia, husband of Cassiope, father of Andromeda, and father-in-law of Perseus. They were all four ‘stellified,’ and four constellations bear their names even to the present day. According to the old mythology, it was not Alcestis, but Cassiope, who was said to be ‘stellified’¹. The whole matter is thus sufficiently illustrated.

This is, perhaps, the most convenient place for explaining who is meant by Agaton (B. 526). The solution of this difficult problem was first given by Cary, in his translation of Dante’s *Purgatorio*, canto xxii, l. 106, where the original has

¹ Chaucer nearly suffered the same fate himself; see *Ho. Fame*, 586.

Agatone. Cary first quotes Chaucer, and then the opinion of Tyrwhitt, that there seems to be no reference to 'any of the Agathoes of antiquity,' and adds:—'I am inclined to believe that Chaucer must have meant Agatho, the dramatic writer, whose name, at least, appears to have been familiar in the Middle Ages; for, besides the mention of him in the text, he is quoted by Dante in the Treatise de Monarchia, lib. iii. "Deus per nuncium facere non potest, genita non esse genita, iuxta sententiam Agathonis." The original is to be found in Aristotle, Ethic. Nicom. lib. vi. c. 2:—

Μόνου γὰρ αὐτοῦ καὶ θεὸς στερίσκεται
'Αγένητα ποιεῖν ἄσ' ἢ πεπραγμένα.

Agatho is mentioned by Xenophon in his Symposium, by Plato in the Protagoras, and in the Banquet, a favourite book with our author [Dante], and by Aristotle in his Art of Poetry, where the following remarkable passage occurs concerning him, from which I will leave it to the reader to decide whether it is possible that the allusion in Chaucer might have arisen: ἐν ἐνίαις μὲν ἐν ἡ δύο τῶν γνωρίμων ἐστὶν ὀνομάτων, τὰ δὲ ἄλλα πεποιημένα· ἐν ἐνίαις δὲ οὐθέν· οἷον ἐν τῷ 'Αγάθωνος' Ἀνθει. ὁμοίως γὰρ ἐν τούτῳ τὰ τε πράγματα καὶ τὰ ὀνόματα πεποίηται, καὶ οὐδὲν ἥττον εὐφραίνει. Edit. 1794, p. 33. 'There are, however, some tragedies, in which one or two of the names are historical, and the rest feigned; there are even some, in which none of the names are historical; such is Agatho's tragedy called *The Flower*; for in that all is invention, both incidents and names; and yet it pleases.' Aristotle's Treatise on Poetry, by Thos. Twining, 8vo. edit. 1812, vol. i. p. 128.

The peculiar spelling *Agaton* renders it highly probable that Chaucer took the name from Dante (Purg. xxii. 106), but this does not wholly suffice. Accordingly, Bech suggests that he may also have noticed the name in the *Saturnalia* of Macrobius, an author whose *Somnium Scipionis* Chaucer certainly consulted (Book Duch. 284; Parl. Foules, 111). In this work Macrobius mentions, incidentally, both Alcestis (lib. v. c. 19) and Agatho (lib. ii. c. 1), and Chaucer may have observed the names there, though he obtained no particular information

about them. Froissart (as Bech bids us remark), in his poem on the Daisy, has the lines :—

*Mercurius, ce dist li escripture,
trouva premier
la belle flour que j'aine oultre mesure, &c.*

The remark—‘*ce dist li escripture*,’ ‘as the book says’—may well have suggested to Chaucer that he ought to give *some authority* for his story, and the name of Agatho (of whom he probably knew *nothing more* than the name) served his turn as well as another. His easy way of citing authors is probably, at times, humorously assumed ; and such may be the explanation of his famous ‘Lollius.’ It is quite useless to make any further search.

I may add that this Agatho, or Agathon (Ἀγάθων), was an Athenian tragic poet, and a friend of Euripides and Plato. He was born about B.C. 447, and died about B.C. 400.

CHIEF SOURCES OF THE LEGEND.

The more obvious sources of the various tales have frequently been pointed out. Thus Prof. Morley, in his *English Writers*, says that Thisbe is from Ovid’s *Metamorphoses*, iv. 55–166 ; Dido, from Vergil and Ovid’s *Heroides*, Ep. vii ; Hypsypile and Medea from Ovid (*Met.* vii., *Her. Ep.* vi, xii) ; Lucretia from Ovid (*Fasti*, ii. 721) and Livy (*Hist.* i. 57) ; Ariadne and Philomela from Ovid (*Met.* viii. 152, vi. 412–676), and Phyllis and Hypermetra also from Ovid (*Her. Ep.* ii. and Ep. xiv). He also notes the allusion to St. Augustine (*De Civitate Dei*, cap. xix.) in l. 1690, and observes that all the tales, except those of Ariadne and Phyllis¹, are in Boccaccio’s *De Claris Mulieribus*. But it is possible to examine them a little more closely, and to obtain further light upon at least a few other points. It will be most convenient to take each piece in its order. For some of my information, I am indebted to the essay by Bech, above mentioned.

PROLOGUE. Original. Besides mere passing allusions, we

¹ He should also have excepted Philomela.

find references to the story of Alcestis, queen of Thrace (432¹, 518). As she is not mentioned in Boccaccio's book *De Claris Mulieribus*, and Ovid nowhere mentions her name, and only alludes in passing to the 'wife of Admetus' in two passages (*Ex Ponto*, iii. 1. 106; *Trist.* v. 14. 37), it is tolerably certain that Chaucer must have read her story either in Boccaccio's book *De Genealogia Deorum*, lib. xiii. c. 1 (see p. xxi), or in the *Fables of Hyginus*. A large number of the names mentioned in the *Balade* (249) were suggested either by Boccaccio's *De Claris Mulieribus*, or by Ovid's *Heroides*; probably, by both of these works. We may here also note that the *Fables of Hyginus* very briefly give the stories of Jason and Medea (capp. 24, 25); Theseus and Ariadne (capp. 41-43); Philomela (cap. 45); Alcestis (cap. 51); Phyllis (cap. 59); Laodamia (cap. 104); Polyxena (cap. 110); Hypermnestra (cap. 168); Nisus and Scylla (cap. 198; cf. ll. 1904-1920); Penelope (cap. 126); and Helena (capp. 78, 92). The probability that Chaucer consulted Froissart's poem on the Daisy has already been fully discussed. See p. xxiii.

It is interesting to note that Chaucer had already praised many of his Good Women in previous poems. Compare such passages as the following:—

'Of Medea and of Iason,
Of Paris, Eleyne, and Lavyne.'
Book of the Duch. 330.

'By as good right as Medea was,
That slow her children for Iason;
And Phyllis als for Demophon
Heng herself, so weylaway!
For he had broke his terme-day
To come to her. Another rage
Had Dido, quene eek of Cartage,
That slow her-self, for Eneas
Was fals; a! whiche a fool she was!' Id. 726.

—'as much debonairtee
As ever had Hester in the bible.' Id. 986.

¹ These numbers refer to the lines of the B-text of the Prologue.

'For love of her, Polixena—. .
She was as good, so have I reste,
As ever Penelope of Greece,
Or as the noble wyf Lucrece,
That was the beste—he telleth thus,
The Romain, Tytus Livius.' *Id.* 1071, 1080.

'She passed hath Penelope and Lucesse.' *Anelida* ; 82.

'Biblis, Dido, Tisbe and Piramus,
Tristram, Isoude, Paris, and Achilles,
Eleyne, Cleopatre, and Troilus.'
Parlement of Foules ; 289.

'But al the maner how she [Dido] deyde,
And al the wordes that she seyde,
Who-so to knowe hit hath purpos,
Reed Virgile in Eneidos
Or the Epistle of Ovyde,
What that she wroot or that she dyde ;
And, nere hit to long to endyte,
By God, I wolde hit here wryte.'
House of Fame ; 375.

We could not desire a clearer proof that Chaucer was already meditating a new version of the Legend of Dido, to be made up from the *Æneid* and the *Heroides*, whilst still engaged upon the *House of Fame* (which actually gives this story at considerable length, viz. in ll. 140-382); and consequently, that the Legend of Good Women succeeded the *House of Fame* by a very short interval. But this is not all ; for only a few lines further on we find the following passage :—

'Lo, Demophon, duk of Athenis,
How he forswor him ful falsly,
And trayed Phillis wikkedly,
That kinges doughter was of Trace.
And falsly gan his terme pace ;
And when she wiste that he was fals,
She heng hir-self right by the hals,
For he had do hir swich untrouthe ;
Lo ! was not this a wo and routhe ?
Eek lo ! how fals and reccheles
Was to Briseida Achilles,

And Paris to Enone;
 And Iason to Isiphile;
 And eft Iason to Medea;
 And Ercules to Dyanira;
 For he lefte hir for Iöle,
 That made him cacche his deeth, parde!
 How fals eek was he, Theseus;
 That, as the story telleth us,
 How he betrayed Adriane;
 The devel be his soules bane!¹
 For had he laughed, had he loured,
 He moste have be al devoured,
 If Adriane ne had y-be!² &c. Id. 387.

Here we already have an outline of the Legend of Phyllis; a reference to Briseis, Jason and Hypsipyle and Medea, and Deianira; a complete sketch of the Legend of Ariadne; and another version of the Legend of Dido.

We trace a lingering influence upon Chaucer of the Roman de la Rose; see notes to ll. 125, 128, 171. Dante is both quoted and mentioned by name; ll. 357-360. Various other allusions are pointed out in the Notes.

In ll. 280, 281, 284, 305-308 of the A-text of the Prologue (pp. 26, 27), Chaucer refers us to several authors, but not necessarily in connection with the present work. Yet he actually makes use of Titus (i. e. Livy, l. 1683), and of the 'epistels of Ovyde.' He also takes occasion to refer to his own translation of the Roman de la Rose (B. ll. 329, 441, 470), and to his Troilus (ll. 332, 441, 469); besides enumerating many of his poems (417-428).

I. THE LEGEND OF CLEOPATRA. The source of this legend is by no means clear. As Bech points out, some expressions shew that one of the sources was the *Epitome Rerum Romanarum* of L. Annæus Florus, lib. iv. c. 11; see note to ll. 655, 662, 679. No doubt Chaucer also consulted Boccaccio's *De Claris Mulieribus*, cap. 86, though he makes no special use of the account there given. The story is also in the history of Orosius, bk. vi. c. 19; see Sweet's edition of King Alfred's

¹ Cf. L. G. W. 2177, 2227.

² Cf. L. G. W. 1952-8.

Orosius, p. 247. Besides which, I think he may have had access to a Latin translation of Plutarch, or of excerpts from the same. See the notes.

It is worth while to note here that Gower (ed. Pauli, iii. 361) has the following lines :—

‘ I sigh [*saw*] also the woful queene
Cleopatras, which in a cave
With serpents hath her-self begrave
Al quik, and so was she to-tore,
For sorwe of that she hadde lore
Antonie, which her love hath be.
And forth with her I sigh Thisbe’; &c.

It is clear that he here refers to Chaucer's Legend of Good Women, which, in fact, is certainly the model on which the *Confessio Amantis* was based. Compare L. G. W. ll. 695-697; and note that, both in Chaucer and Gower, the Legend of Thisbe follows that of Cleopatra; whilst the Legend of Philomela immediately follows that of Ariadne. This is more than mere coincidence. See Bech's essay; Anglia, v. 365.

II. THE LEGEND OF THISBE. This is from Ovid's Metamorphoses, iv. 55-166, and from no other source. Some of the lines are closely translated, but in other places the phraseology is entirely recast. The free manner in which Chaucer treats his original is worthy of study; see, as to this, the excellent criticism of Ten Brink, in his *Geschichte der Englischen Literatur*, ii. 117. Most noteworthy of all is his suppression of the mythological element. The story gains in pathos in a high degree by the omission of the mulberry-tree, the colour of the fruit of which was changed from black to white by the blood of Pyramus; see note to l. 851. This is the more remarkable, because it was just for the sake of this very metamorphosis that Ovid admitted the tale into his series. See also notes to ll. 745, 784, 797, 798, 814, 835, 869, &c.; and cf. Gower's *Confessio Amantis*, ed. Pauli, i. 324.

III. THE LEGEND OF DIDO. Chiefly from Vergil's Aeneid, books i-iv. (see note to l. 928, and compare the notes throughout); but ll. 1355-1365 are from Ovid's *Heroides*, vii. 1-8.

quoted at length in the note to l. 1355. And see, particularly, the House of Fame, ll. 140-382. Cf. Gower, C. A. ii. 4-6¹.

IV. THE LEGENDS OF HYPISPYLE AND MEDEA. The sources mentioned by Morley are Ovid's *Metamorphoses*, bk. vii., and *Heroides*, epist. vi.; to which we must add *Heroides*, epist. xii. But this omits a much more important source, to which Chaucer expressly refers. In l. 1396, all previous editions have the following reading,—‘In Tessalye, as *Ovyde* telleth us’; but four important MSS. read *Guido* for *Ovyde*, and they are quite right. The false reading *Ovyde* is the more remarkable, because *all* the MSS. have the reading *Guido* in l. 1464, where a change would have destroyed the rime. As a matter of fact, ll. 1396-1461 are from Guido de Colonna's *Historia Troiana*, book i. (see notes to ll. 1396, 1463); and ll. 1580-3, 1589-1655 are also from the same, book ii. (see notes to ll. 1580, 1590). Another source which Chaucer may have consulted, though he made but little use of it, was the first and second books of the *Argonauticon* of Valerius Flaccus, expressly mentioned in l. 1457 (see notes to ll. 1457, 1469, 1479, 1509, 1558). The use made of Ovid, *Met.* vii., is extremely slight (see note to l. 1661). As to Ovid, *Her.* vii., xii., see notes to ll. 1564, 1670. The net result is that Guido is a far more important source of this Legend than all the passages from Ovid put together. Chaucer also doubtless consulted the fifth book of the *Thebaid* of his favourite author Statius; see notes to ll. 1457, 1467. Compare also Boccaccio, *De Claris Mulieribus*, capp. 15, 16; and the same, *De Genealogia Deorum*, lib. xiii. c. 26. Observe also that Gower gives the story of Medea, and expressly states that the tale ‘is in the *boke of Troie* write,’ i. e. in Guido. See Pauli's edition, ii. 236.

V. THE LEGEND OF LUCRETIA. Chaucer refers to Livy's *History* (bk. i. capp. 57-59); and to Ovid (*Fasti*, ii. 721-852). With a few exceptions, the Legend follows the latter source. He also refers to St. Augustine; see note to l. 1690². Cf.

¹ Gower is amusing, when he turns Ovid's ‘Ad uada Mæandri’ (*Her.* vii. 2) into a reference to ‘King Menander’!

² In fact, St. Augustine tells the whole story; *De Ciuitate Dei*, cap. xix. And it was copied from St. Augustine's version into the *Gesta Romanorum*, Tale 135.

xxxii CHIEF SOURCES OF THE LEGEND.

Boccaccio, *De Claris Mulieribus*, cap. 46, who follows Livy. Several touches are Chaucer's own; see notes to ll. 1812, 1838, 1861, 1871, 1881.

Gower has the same story (iii. 261), and likewise follows Ovid and Livy (p. 263).

VI. THE LEGEND OF ARIADNE. From Ovid, *Met.* vii. 456-8, viii. 6-182; *Her. Epist.* x. (chiefly 1-74). But Chaucer consulted other sources also, probably a Latin translation of Plutarch's *Life of Theseus*; Boccaccio, *De Genealogia Deorum*, lib. xi. capp. 27, 29, 30; also Vergil, *Aen.* vi. 20-30. Cf. *House of Fame*, 405-426; and Gower, ii. 302.

VII. THE LEGEND OF PHILOMELA. Chiefly from Ovid, *Met.* vi. 424-605; and perhaps from no other source, though the use of the word *radevore* in l. 2352 should be accounted for. Cf. Boccaccio, *De Genealogia Deorum*, lib. ix. c. 8; and Gower, *Conf. Amantis*, ii. 313, who refers us to Ovid.

VIII. THE LEGEND OF PHYLLIS. Chiefly from Ovid, *Her. Epist.* ii.; cf. *Remedia Amoris*, 591-608. But a comparison with the story as told by Gower (*C. A.* ii. 26) shews that both poets consulted some further source, which I cannot trace. The tale is told by Hyginus and Boccaccio in a few lines. Cf. *House of Fame*, 388-396. A few lines are from Vergil, *Æn.* i. 85-102, 142; iv. 373.

IX. THE LEGEND OF HYPERMNESTRA. Chiefly from Ovid, *Her. Epist.* xiv. But Ovid calls her husband Lynceus, whereas Chaucer calls him Lino. Again, Ovid does not give the name of Lynceus' father. Chaucer not only transposes the names of the two fathers¹, but calls Ægyptus by the name of Egiste or Egistes. Hence we see that he also consulted Boccaccio, *De Genealogia Deorum*, lib. ii. c. 22, where we find the following account. 'Danaus Beli Prisci fuit filius, ut asserit Paulus², et

¹ We must remember that, in olden times, writers often had to trust to their memory for details not always at hand. Hence such a mistake as this was easily made.

² The reference seems to be to Paulus Orosius, *Hist.* i. 11; but Belus is not there mentioned. Yet Hyginus (*Fab.* 168) has: 'Danaus Beli filius ex pluribus coniugibus quinquaginta filias habuit.'

illud idem affirmat Lactantius, qui etiam et ante Paulum Orosium, dicit Danaum Beli filium ex pluribus coniugibus .i. filias habuisse, quas cum *Ægistus* frater eius, cui totidem erant melioris sexus filii, postulasset in nurus, Danaus oraculi responso comperto se manibus generi moriturum, uolens euitare periculum, conscensis nauibus in Argos uenit . . . *Ægistus* autem, quod spretus esset indignans, ut illum sequerentur filiis imperauit, lege data ut nunquam domum repeterent, ni prius Danaum occidissent. Qui cum apud Argos oppugnarent patrum, ab eo diffidente fraude capti sunt. Spondit enim se illis iuxta *Ægisti* uotum filias daturum in coniuges, nec deficit promisso fides. Subornatae enim a patre uirorum intrauere thalamos singulis cultris clam armatae omnes, et cum uino laetitiaque calentes iuuenes facile in soporem iuissent, obediens patri uirgines, captato tempore iugulauerunt uiros, unaquaeque suum, *Hypermestra* excepta, quae *Lino* seu Linceo uiro suo miserta pepercit.' We may note, by the way, that Chaucer's spelling *Hypermistre* is nearer to Boccaccio's *Hypermestra* than to the form in Ovid.

THE METRE OF THE LEGEND.

The most interesting point about this poem is that it is the first of the 'third period' of Chaucer's literary work. He here, for the first time, writes a series of tales, to which he prefixes a prologue; he adopts a new style, in which he seeks to delineate characters; and, at the same time, he introduces a new metre, previously unknown to English writers, but now famous as 'the heroic couplet.' In all these respects, the Legend is evidently the forerunner of the Canterbury Tales, and we see how he was gradually, yet unconsciously, preparing himself for that supreme work. In two notable respects, as Ten Brink remarks, the Legend is inferior to the Tales. The various legends composing it are merely grouped together, not joined by connecting links which afford an agreeable relief. And again, the Prologue to the Legend is mere allegory, whilst the famous Prologue to the Tales is full of real life and dramatic sketches of character.

Chaucer had already introduced the seven-line stanza, unknown to his predecessors—the earliest example being the *Complaint unto Pite*—as well as the eight-line stanza, employed in his earliest extant poem, the *A. B. C.* For the hint as to this form of verse, he was doubtless indebted in the first instance to French poets, such as Guillaume de Machault, though he afterwards conformed his lines, as regarded their cadence and general laws, to those of Boccaccio and Dante¹.

The idea of the heroic couplet was also, I suppose, taken from French; we find it, for example, in a *Complainte* written by Machault about 1356–8, quoted in my Introduction to the *Prioresses Tale*, p. xx; but here, again, Chaucer's melody has rather the Italian than the French character. The lines in Froissart's poem on the Daisy are of the same length, but rime together in groups of seven lines at a time, separated by short lines having two accents only. Boccaccio's favourite stanza in the *Teseide*, known as the *ottava rima*, ends with two lines that form an heroic couplet².

It ought to be clearly understood that the introduction of this metre was quite an experiment, for which Chaucer himself offers some apology when he makes the God of Love say expressly:—
'Make the metres of hem as thee leste' (l. 562). Hence it is that he introduced into the line a variety which is now held to be inadmissible, though we must not forget that even so great a master of melody as Tennyson, after beginning his 'Vision of

¹ Ten Brink, *Chaucer's Sprache*, &c., p. 174.

² The heroic couplet was practically unknown to us till Chaucer introduced it. The rare examples of it before his time are almost accidental. A lyrical poem printed in Böddeker's *Altenglische Dichtungen*, p. 232, from MS. Harl. 2253, ends with a fair specimen, and is older than Chaucer. The last two lines are:—

'For loue of vs his wonges waxeþ þunne,
His herte-blod he ȝef for al mon-kunne.'

The oldest single line of this form is at the end of *Sawles Warde* (ab. A.D. 1210); see *Spec. of English*, pt. i. p. 95:—

'That ich mot iesu crist mi sawle ȝelden.'

Sin' with lines of normal length, begins the second portion of it with the lines :—

'Then methought I heard a hollow sound
Gathering up from all the lower ground ;
Narrowing in to where they sat assembled,
Low voluptuous music winding trembled,' &c.

It is precisely this variation that Chaucer sometimes allowed himself, and it is easy to see how it came to pass.

In lines of a shorter type we constantly find a similar variation. There are a large number of 'clipped' lines in the House of Fame. Practically, their first foot consists of a single syllable, and they may be scanned accordingly, by marking off that syllable at the beginning. Thus, ll. 2117-2120 run thus :—

'And leet | hem gon. Ther might' I seen
Weng | ed wondres faste fleen,
Twent | ty thousand in a route,
As E | olus hem blew aboute.'

This variation is still admissible, and is, of course, common enough in such poems as Milton's *L'Allegro* and *Il Penseroso*. It is considered a beauty.

The introduction of two more syllables in lines of the above type gives us a similar variation in the longer line. If, for example, after the word *thousand* in the third of the above lines, we introduce the word *freres* (dissyllabic), we obtain the line :—

'Twen | ty thousand freres in a route.'

It is a remarkable fact, that this very line actually occurs in the *Canterbury Tales* ; l. 7277 (Group D, 1695) ; as I have pointed out in my note to l. 2119 of the *House of Fame* (Minor Poems, p. 367). As most persistent efforts are constantly made to deny this fact, to declare it 'impossible,' and to deride me for having pointed it out (as I did in 1866, in Morris's edition of Chaucer, i. 174), it is necessary to say here that there is rather a large number of such lines in the *Legend of Good Women* ; precisely as we might expect to find in a metre which was, in fact, a new experiment. As this will be again denied, unless I present the

evidence rather fully, I here cite several of these lines, marking off the first syllable in the right way :—

- 'That | of all' the flour-es in the me-de'; 41.
- 'Suf | fisaunt this flour to preys' aright'; 67.
- 'Of | this flour, when that it shuld unclos-e'; 111.
- 'Mad' | her lyk a daisy for to sen-e'; 224.
- 'Half | her beautee shulde men nat fynd-e'; 245.
- 'With | the whyt-e cōroun, clad in gren-e'; 303.
- 'For | to met' in o plac' at o tyd-e'; 783.
- 'With | her fac' y-wimpled subtilly'; 797.
- 'Both | e with her bert' and with her y-ēn'; 859.
- 'Bet | ing with his hel-es on the ground-e'; 863.
- 'We | that wer-en whylom children your-e'; 901.
- 'Been | as trew' and loving as a man'; 911.
- 'Had | den in this temple been ov'r-al'; 1024.
- 'We | that wer-en in prosperitee'; 1030.
- 'Lyk | ed him the bet, as god do bot-e'; 1076.
- 'Lov' | wol lov', for no wight wol hit wond-e'; 1187.
- 'Send' | her lettres, tokens, broches, ring-es'; 1275.
- 'Mer | cy, lord! hav' pity in your thought'; 1324.
- 'Twen | ty tym' y-swowned hath she than-ne'; 1342.
- 'With | her meynce, end-e-long the strond-e'; 1498.
- 'Yift | es gret', and to her officeres'; 1551.
- 'Fad | er, moder, husbond, al y-fer-e'; 1828.
- 'Fight | en with this fend, and him defend-e'; 1996.
- 'Tell | en al his doing to and fro'; 2471.
- 'Y | permistra, yongest of hem all-e'; 2575.

It is worth notice that they become scarcer towards the end of the poem. For all that, Chaucer regarded this form of the line as an admissible variety, and Hoccleve and Lydgate followed him in this peculiarity. The practice of Hoccleve and Lydgate is entirely ignored by those to whom it is convenient to ignore it. Perhaps they do not understand it. The usual argument of those who wish to regulate Chaucer's verse according to their own preconceived ideas, is to exclaim against the badness of the MSS. and the stupidity of the scribes. This was tolerably safe before Dr. Furnivall printed his valuable and exact copies of the MSS., but is less safe now. We now have in type *eight* copies of the MSS., besides a copy of Thynne's first edition of the poem in 1532, making nine authorities in all. Now, as far as this particular matter is concerned, the MSS. show a wonderful

unanimity. In ll. 41, 111, 224, 797, 901, 911, 1076, 1187, 1996, there is no variation that affects the scansion. And this means a great deal more than it seems to do at first sight. For the scribes of MSS. A. and T. evidently did not like these lines, and sometimes attempted emendations with all the hardihood of modern editors. For example, MSS. T. and A. begin l. 67 with the word *Suffici-ent*, in order to make it *four* syllables. Unfortunately for them, the form *suffisaunt* occurs elsewhere, viz. in the Clerkes Tale (E. 960), Man of Lawes Tale (B. 243), and the Pardoner's Tale (C. 932), in the last of which instances it is practically cut down to *suff'sant*, and thus their ignorance is revealed. So in l. 245, the scribe of MS. A. turns *Half* into *Half of*, but no one supports him. The scribe of MS. T. is equally unsupported in the following attempts:—

'Betyng hys heelys fast opon the grounde'; 863.

'With hyr meyny endlong¹ vppon the stronde'; 1498.

'Impermystra, the youngest of hem all'; 2575.

The fact that the scribes are unwilling witnesses, with a tendency to corrupt the evidence, makes their testimony upon this point all the stronger. Added to which, I here admit that, wherever there seemed to be *sufficient* evidence, I have so far yielded to popular prejudice as to receive the suggested emendation. I now leave this matter to the consideration of the unprejudiced reader; merely observing, that I believe a considerable number of lines in the Canterbury Tales have been 'emended' in order to get rid of lines of this character, solely on the strength of the Harleian MS., the scribe of which kept a keen look-out, with a view to the suppression of this eccentricity on the part of his author. To give him much encouragement seems inconsistent with strict morality. The general laws of the scansion of Chaucer's lines are sufficiently explained in my Introduction to the Prioresses Tale, pp. liv-lxxiv.

The introduction (ll. 249-269) of a Balade of 21 lines makes every succeeding couplet end with a line denoted by an *odd* number. The whole number of lines is 2723. Dr. Furnivall was the first person who succeeded in counting their number correctly.

¹ Chaucer's *end-e-long* is trisyllabic; Kn. Tale, 1133, 1820.

xxxviii DESCRIPTION OF THE MANUSCRIPTS.

DESCRIPTION OF THE MANUSCRIPTS, ETC.

The MSS. easily fall into two distinct classes, and may be separated by merely observing the reading of l. 1396; see note to that line. MSS. C., T., A. here read *Guido* or *Guydo*; whilst MSS. F., Tn., B. read *Ouyde*. MS. P. is here deficient, but commonly agrees with the former class. Those of the same class will be described together. Besides this, MS. C. is, as regards the Prologue only, unique of its kind; and is throughout of the highest authority, notwithstanding some unpleasant peculiarities of spelling. It is necessary to pay special attention to it.

The list of the MSS. (including Thynne's edition) is as follows:—

- A.—Arch. Selden B. 24; Bodleian Library (*First class*).
Additional 9832; British Museum (*First class*).
Additional 12524; British Museum (*First class*).
- B.—Bodley 638; Bodleian Library (*Second class*).
- C.—Cambridge Univ. Library, Gg. 4. 27 (*First class*).
- F.—Fairfax 16; Bodleian Library (*Second class*).
- P.—Pepys 2006; Magd. Coll., Cambridge (*First class*).
- T.—Trinity College, Cambridge, R. 3. 19 (*First class*).
- Th.—Thynne's edition, pr. in 1532 (*Second class*?).
- Tn.—Tanner 346; Bodleian Library (*Second class*).

They may be thus described.

C. (Camb. Univ. Lib. Gg. 4. 27) is the famous Cambridge MS., containing the *Canterbury Tales*, denoted by the symbol 'Cm.' in my editions of the *Prioresses Tale* and *Man of Lawes Tale*; also by the symbol 'Gg.' in my edition of the *Minor Poems*; see p. xliii of the Preface to that work. It also contains some other pieces by Chaucer, viz. the *ABC*, *Envoy to Scogan*, *Truth*, *Troilus*, and the *Parlement of Foules*. It is of early date, and altogether the oldest, best, and most important of the existing copies of the *Legend*. I shall call all those that resemble it MSS. of the *first class*.

Its great peculiarity is that it possesses the unique copy of the early draught of the Prologue; see above. Upon comparison of it with the Fairfax MS. (the best MS. of the *second*

class), it is found to offer slight differences in many places throughout the various Legends, besides presenting large differences throughout the Prologue. The variations are frequently for the better, and it becomes clear that the first class of MSS. is of an older type. The second class is of a later type, and differs in two ways, in one way for the worse, and in another way for the better. In the former respect, it presents corrupted or inferior readings in several passages; whilst, on the other hand, it presents corrections that are real improvements, and may have been due to revision. No doubt there was once in existence a correct edition of the revised text, but no existing MS. represents it. We can, however, practically reconstruct it by a careful collation of MS. C. with MS. F.; and this I have attempted to do. Throughout the Prologue, I take MS. C. as the basis of the 'A-text,' correcting its eccentricities of spelling, but recording them in footnotes wherever the variation is at all important; such a variation as *hym* for *him*, or *yt* for *hit* I regard as being of no value. At the same time, I take MS. F. as the basis of the B-text, and correct it, where necessary, by collation with the rest. Throughout the Legends themselves, I take MS. F. as the basis of the text, collating it with C. throughout, so that the text really depends on a comparison of these MSS.; if MS. C. had been made the basis, the result would have been much the same. It was convenient to take F. as the basis, because it agrees, very nearly, with all previous editions of the poem. Unfortunately, leaf 469 of MS. C. has been cut out of it; and, in consequence, ll. 1836-1907 are missing. The scribe has missed ll. 1922, 1923, 2506, 2507, in the process of copying.

Addit. 9832. This is an imperfect MS., ending at l. 1985, no more leaves of the MS. being left after that line. Besides this, the scribe has omitted several lines, viz. ll. 166, 233, 234, 332, 333, 351, 865-872, 960, 961, 1255, 1517, 1744-1746, 1783, 1895, 1945. It belongs to the first class of the MSS., but is an unsatisfactory copy, and I have not fully collated it. It confirms, however, several of the readings of this edition, as distinguished from former editions.

Addit. 12524. This also is only a fragment. The first leaf begins at l. 1640 of the poem, from which point it is complete to

the end, though ll. 2454-2461 are partially effaced. It belongs to the first class of MSS., but is a late copy, and I have not fully collated it. It confirms several of my readings.

T.—MS. Trin. Coll. Cam. R. 3. 19. Denoted by the symbol 'Trin.' in my edition of the Minor Poems, and described in the Preface, at p. xliv. It is of rather late date, about 1500, but belongs to the first class of MSS. The scribe has omitted the following lines, viz. 233, 234, 332, 333, 489, 960, 961, 1627, 2202, 2203, 2287-2292, and 2569.

A.—MS. Arch. Selden B. 24 (Bodley). Denoted by the symbol 'Ar.' in my edition of the Minor Poems, and described in the Preface, at p. xlii. A Scottish copy, written about 1472. It belongs to the first class of MSS., but the Scottish scribe sometimes takes liberties, and gives us a reading of his own. For example, l. 714 becomes :—'As in grete townis the maner is and wone.' But its readings, on the whole, are good. It alone preserves the word 'almychti' in l. 1538, which in all the rest is too short ; this may not have been the original reading, but it gives a good line, and furnishes as good an emendation as we are likely to get. The scribe has omitted ll. 860, 861, 960, 961, 1568-1571, 2226, and 2227 ; besides which, one leaf of the MS. is missing, causing the loss of ll. 2551-2616.

P.—Pepys 2006, Magd. Coll., Cambridge. Denoted by 'P.' in my edition of the Minor Poems, of which it contains ten. It belongs, on the whole, to the first class of MSS. The scribe has omitted ll. 232, 437, 623, and 1275. Besides this, it has lost at least one leaf, causing the complete loss of ll. 706-776, whilst ll. 777-845 are in a different handwriting. At l. 1377 it breaks off altogether, so that it is only a fragment. It gives l. 1377 in the following extraordinary form :—'And thow wer not fals to oon, but thow wer fals to twoo' ; giving six feet at least to the line, and a syllable over.

F.—Fairfax 16 (Bodleian Library). This is the valuable MS. which contains so many of the Minor Poems. It is described in my Preface to the Minor Poems, at p. xl. I have taken it as the basis of the edition, though it was necessary to correct it in all the places where the MSS. of the first class have better readings. It is the best MS. of the second class, and Bell's edition does little more than follow it, almost too faithfully,

though the editor professes to have collated with it the MS. A. described above. The same text, in the main, reappears in the editions by Thynne, Morris, Corson, and Gilman. The scribe is careless, and frequently leaves out essential words; he also omits ll. 249, 487, 846, 960, 961, 1490¹, 1643, 1693, 1998, part of 2150, 2151, 2152, part of 2153², 2193, 2338 (in place of which a spurious line is inserted in a wrong place), and 2475. Besides this, the scribe often ruins the scansion of a line by omitting an essential word in it, as has already been mentioned. Thus in l. 614, he drops the word *for*, which occurs in all the other MSS. The scribe often wrongly adds or omits a final *e*, and is too fond of substituting *y* for *i* in such words as *him*, *king*. When these variations are allowed for, the spelling of the MS. is, for the most part, clear and satisfactory, and a fair guide to the right pronunciation. Rejected spellings are given in footnotes as far as l. 924; after which I have made such alterations as are purely trivial without giving notice. Even in ll. 1-924 I have changed *hym* into *him*, and *kyng* into *king*; and, conversely, *strif* into *stryf* (where the *y* denotes that the vowel is long), without hesitation and without recording the change. My text is, in fact, spelt phonetically; and, after all, the test of a text of Chaucer is to read it with the Middle-English pronunciation as given by Mr. Sweet in his Second Middle-English Primer, and to observe whether the result is perfectly in accord with the flowing melody so manifest in the Canterbury Tales.

B.—Bodley 638. Closely related to MS. F., and almost a duplicate of it, both being derived from a common source. B. is sometimes right where F. is wrong; thus in l. 1196 it has *houyn*, where F. has *heuen*. See my Preface to the Minor Poems, p. xli. Of course this MS. belongs, like F., to the second class. It preserves ll. 1693 (missing in F.); otherwise it omits all the lines that are omitted in F., as well as ll. 157, 262, 623, 1345, 1866; all of which F. retains. Like F., it has a spurious line in place of l. 2338.

Tn.—Tanner 346 (Bodley). This is a MS. of the second class, strongly resembling F.; see my Preface to the Minor Poems, p. xlii. It preserves ll. 1693, 2193, 2475; otherwise it omits all

¹ Not 1491, as Bell says; he has mistaken the line.

² From *geten* to *gayler*; Dr. Furnivall has not got this quite right.

the lines omitted in F., as well as the latter half of l. 1378 and the former half of l. 1379. It has a spurious line in place of l. 2338. It is clear that F., B., and Tn. are all from a common source, which was an older MS. not now known.

DESCRIPTION OF THE PRINTED EDITIONS.

Th.—Thynne's edition ; A.D. 1532. This follows, mainly, the MSS. of the second class ; its alliance with F., B., and Tn. is shewn by its containing the spurious form of l. 2338. But it gives the genuine form also, so that in this place *three* lines rime together. It is more complete than any of those MSS., preserving the lines which they omit (excepting ll. 960, 961), save that it omits ll. 1326, 1327 (doubtless by oversight), which are found in these three MSS., and indeed in all the copies. Probably Thynne used more than one MS., as he sometimes agrees with the MSS. of the first class. Thus, in l. 1163, he reads *upreysed had*, as in C., T., A., P., instead of *up-reyseth hath*, as in F., Tn., B. He might, however, have corrected this by the light of nature. In ll. 1902, 1923, Thynne alone gives the right reading *Alcathoe* ; unfortunately, both these lines are missing in MS. C. The chief faults of Thynne's edition are its omission of ll. 960, 961, 1326, 1327, and its spurious l. 2338. Thynne was also unfortunate in following the authority of a MS. of the second class.

Some later editions.—Later editions appeared in the collected editions of Chaucer's Works, viz. in 1542, (about) 1550, 1561, 1598, 1602, 1687 ; after which came Urry's useless edition of 1721. Excepting the last, I suppose the editions are all mere reprints ; each being worse than its predecessor, as is almost always the case. At any rate, the edition of 1561 is a close reprint of Thynne, with a few later spellings, such as *guide* in place of Thynne's *gyde* in l. 969. This edition of course omits ll. 960, 961, 1326, 1327 ; and gives the spurious l. 2338.

According to Lowndes, other later editions of Chaucer's Works are the following :—Edinburgh, 1777 ; 18mo. 12 vols.—Edinburgh, 1782 ; 12mo. 14 vols.—In Anderson's British Poets, Edinburgh, 1793–1807 ; royal 8vo. 13 vols.—In Cooke's British Poets, London, 1798, etc., 18mo. 80 parts.—In Chalmers' English Poets, London, 1810 ; royal 8vo. 21 vols. I suppose that all of

these are mere reprints ; such is certainly the case with the edition by Chalmers, which merely reproduces Tyrwhitt's edition of the *Canterbury Tales*, and follows 'the black-letter editions' throughout the other poems. The same remark applies to the edition printed by Moxon in 1855, and attributed to Tyrwhitt as editor ; see my note on this in *Chaucer's Minor Poems*, p. xviii, note 2.

Other editions are those by W. Singer, London, 1822, fcp. 8vo. 5 vols. ; by Sir H. Nicolas (in the Aldine edition of *English Poets*), London, 1845, post 8vo. 6 vols. ; and by Robert Bell, London, 1855, 12mo. 8 vols. The last was really edited by Mr. Jephson.

Bell's (so-called) edition was conveniently reprinted in four volumes, in Bohn's Standard Library ; a revised edition of this was published in 1878, with a Preliminary Essay by myself. Of the *Legend of Good Women*, the editor (Mr. Jephson) remarks that 'the text of the present edition is founded upon a careful collation of the MS. Fairfax 16, in the Bodleian Library, and MS. Arch. Seld. B. 24' ; i.e. upon a collation of F. with A. It gives us the text of MS. F., with the missing lines supplied from Thynne or from MS. A. It omits ll. 960, 961, and inserts ll. 1326, 1327 *in the wrong place*, viz. after l. 1329. At l. 2338, it gives both the correct and the spurious forms of the line ; so that here (as in Thynne) *three* lines rime together. In ll. 2150-3, the same confusion occurs as is noticed below, in the account of Morris's edition. The chief gain in this edition is that it has a few explanatory notes. Of these I have freely availed myself, marking them with the word 'Bell' whenever I quote them exactly ; though they were really written, as I am told, by Mr. Jephson, whose name nowhere appears, except at p. 12 of my Essay, as prefixed to the revised edition.

The Aldine edition was reprinted in 1866, on which occasion it was edited by Dr. Morris. With respect to the *Legend of Good Women*, Dr. Morris says that it is copied from MS. F., collated with MSS. A., C. (privately printed at Cambridge by Mr. H. Bradshaw, 1864), and MSS. Addit. 9832 and 12524. In this edition, variations from the MS. (F.) are denoted by italic letters, but such variations are very few. Practically, we here find a correct print of MS. F., with most of the missing lines

supplied by collation, and with very few corrections. Lines 960, 961 are, however, still omitted, though found in MS. C.; but ll. 1326, 1327 (also omitted by Thynne) are duly given, being found, in fact, in MS. F. At l. 2338, the correct line is given, but the spurious line is also retained; so that (as in Thynne) *three* lines here rime together. In the former part of l. 2153, a part of l. 2150 is repeated, giving us *by* instead of *eeke*; the fact is that the scribe slipped from *gayler* in l. 2150 to *gayler* in l. 2153, omitting all that came between these words. Nothing is said about the interesting form of the Prologue as existing in MS. C. There are no explanatory notes.

Besides the English editions, two editions of the Legend of Good Women have appeared in America, which demand some notice.

Of these, the former is a very handy edition of the Legend of Good Women, published *separately* for the first time, and edited by Professor Hiram Corson. The text is that of Bell's edition; but the explanatory notes are fuller and better, and I have carefully consulted them. At the end is an Index of all the words explained, which really serves the purpose of a glossary. This is certainly the best edition I have met with.

The other edition is that of Chaucer's Works, edited by Arthur Gilman, and published at Boston in 1879, in three volumes. The Legend of Good Women occurs in vol. iii. pp. 79-183. The harder words are explained in footnotes, and there are just a few notes on the subject-matter. The chief point in this edition is that the editor quotes some of the more remarkable variations in the Prologue from MS. C., which he says is 'evidently an earlier one than the one followed in the text, Fairfax 16, in the Bodleian Library, Oxford.' Yet his text is a mere reprint from that of Morris; it omits ll. 960, 961, and gives l. 2338 both in its correct and in its spurious form. Consequently, it contains 2722 lines instead of 2723. The true number of lines is *odd*, because of the Balade of 21 lines at l. 249.

The net result is this; that none of the editions are complete, and they are all *much the same*. After twenty editions, we are left almost where we started at first. Thynne's edition was founded on a MS. very closely resembling F., but more complete; still it omits four lines, and gives l. 2338 twice over, in different

forms. The same is true of all the numerous reprints from it. Bell's edition restores ll. 1326, 1327, but in the wrong place; whilst Morris's edition restores them in the right place. These lines actually occur in MS. F. (in the right place), and could hardly have been unnoticed in collating the proofs with the MS. These editions are both supposed to be collated with MS. A. at least, but the results of such collation are practically *nil*, as that MS. was merely consulted to supply missing lines. The editors practically ignore the readings of that MS., except where F. is imperfect. Hence they did not discover that MS. A. *belongs to a different class of MSS., and that it frequently gives earlier and better readings*. But even A. omits ll. 960, 961, though it also rightly suppresses the spurious form of l. 2338.

SOME IMPROVEMENTS IN THE PRESENT EDITION.

No real advance towards a better text was made till Dr. Furnivall brought out, for the Chaucer Society, his valuable and exact prints of the manuscripts themselves. This splendid and important work gives the texts *in extenso* of all the MSS. above mentioned, viz. MSS. C., F., Tn., T., A., and Th. (Thynne's edition) in the 'Parallel-Text edition of Chaucer's Minor Poems,' Part III., and MSS. B., Addit. 9832, P., and Addit. 12524, in the 'Supplementary Parallel-Texts of Chaucer's Minor Poems,' Part II. But for the invaluable help thus rendered, the present edition would never have been undertaken, and I should never have attained to so clear an understanding of the text. I have already said that Dr. Furnivall was the *first* person who succeeded in numbering the lines of the poem correctly; indeed, most editions have no numbering at all.

I have not thought it necessary to encumber the pages with wholly inferior readings that are of no value, but I have carefully collated the best MSS., viz. C., F., Tn., T., A., B., and sometimes P., besides keeping an eye upon Th., i.e. Thynne's edition. I thus was enabled to see the true state of the case, viz. that the MSS. of the first class (C., T., A., P., Addit. 9832, and Addit. 12524) have been practically neglected altogether; whilst, of the MSS. &c. of the second class (F., Tn., B., Th.), only F. and Th. have received sufficient attention. It is now

abundantly clear that the best authorities are C. and F., as being of different classes, and that the right plan is to consult these *first*, and then to see how the other MSS. support them. I shall now give a few examples of the gain of consulting the MSS. that more or less agree with C.

1. MSS. C. and P. alone retain ll. 960, 961 ; see p. 57. How necessary they are for the sense easily appears ; for if l. 961 be omitted, the word *So* in l. 962 becomes wholly meaningless. Yet the present is the *first* edition that gives them ! Of course it owes them to Dr. Furnivall's texts.

2. MSS. C., T., A., and Addit. 12524 give ll. 2337-2340 correctly. MSS. F., Tn., and B. omit the right l. 2338, but give a spurious line instead. Thynne restored l. 2338, but kept the spurious one as well, thus making three lines rime together. If Bell's editor had collated A. more carefully, he would have got this right. But he did not, and all the later editions equally fail here. It is remarkable that the triple rime raised no suspicion.

3. MSS. C., T., A., and Addit. 12524 give ll. 2150-3 correctly. MSS. F., Tn., and B. omit the passage here included in square brackets, obviously owing to the repetition of *gayler*. The passage stands thus in C. :—

‘ And by the gayler [getyn hath a barge
And of his wyuys tresor gan it charge
And tok his wif and ek hire sistyr fre
And ek the gayler] & with hym alle thre.’

Thynne evidently followed mainly a MS. (resembling F.) in which these lines were defective. He made an attempt to put them right, but evidently thought that three *complete* lines had been dropped, not two complete lines and two half-lines. So he gave the *last* of these in the form ‘ And *by* the gayler | and with hem al thre.’ In the *first* of them he, strangely enough, omitted *by*, to the destruction of the sense. Bell and Morris restore this *by*, but they leave the last of the lines in Thynne's form, equally to the destruction of the sense. Yet even MS. A., if it had been collated line by line, would have put this right at once.

4. The following are examples of lines in which words necessary for the scansion and useful for the sense are given by at

least *some* of the MSS. of the first class (frequently by *all*), but are omitted in MS. F. and in several editions. The omitted words are those here printed in italics. I pass over the Prologue, because of its two forms; the modern editions begin by omitting *men* in the very first line, though Thynne has it.

- 'And *for* to maken shortly is the beste'; 614¹.
- 'Of al that londe oon *of* the lustieste'; 716².
- 'To sleen my leef; O spek, *my* Pyramus'; 880.
- 'Sin love hath brought us *to* this pitous ende'; 904.
- 'That fairer was then *is* the brighte sonne'; 1006.
- 'And with *that* pitee, love com *in*³ also'; 1079.
- 'And eek so lykly *for* to be a man'; 1174.
- 'And *waiten* her, at festes and at daunces'; 1269.
- 'And *so* ye wil me now to wyve take'; 1319.
- 'Albeit *that* I shal be never the better'; 1363.
- 'With thyn obeisaunce and *thy* humble chere'; 1375.
- 'And chees what folk *that* thou wilt with thee take'; 1449.
- 'Whan *that* the wind was good, and gan him hye'; 1460.
- 'Of thise two heer was *mad* a shrewed lees'; 1545.
- 'That was the doghter of *the* king Creon'; 1661.
- 'No man did ther *no* more than his wyf'; 1701.
- 'Wel wot men *that* a woman hath no might'; 1801.
- 'Ne wolt thou nat, quod *he*, this cruel man⁴'; 1805.
- 'Thy name, for thou shalt non *other* chese'; 1811.
- 'And *al* dischevele, with her heres clere⁴'; 1829.
- 'The noble wyf, *as* Titus ber'th witanes⁴'; 1873.
- 'For which the goddes of *the* heven above⁴'; 1891.
- 'For his beaute and *for* his chivalrye⁴'; 1912.
- 'They casten lot, *and*, as hit com aboute⁴'; 1933.
- 'Til *that* of Athenes king Egeus⁵'; 1944.
- 'The tour, ther *as* this Theseus is throwe'; 1960.
- 'Dwelten above, *toward* the maister-strete⁴'; 1965.
- 'Fro yow, whyl that me lasteth *hyf* or breeth⁶'; 2031.

¹ Thynne retains *for*, but then he prints *shorte* for *shortly*. Bell and others correct the latter fault, yet drop *for*.

² Thynne retains *of*; but modern editions drop it.

³ All the prints omit both *that* and *in*.

⁴ MSS. Addit. 9832 and 12524 (which I have not fully collated) both retain the words marked with italics in these lines.

⁵ MS. Addit. 9832 also retains *that*.

⁶ MS. Addit. 12524 also agrees with this; Addit. 9832 is here defective.

- 'To han my lyf, and *for* to han presence'; 2048.
 'And leve hereafter *that* I may yow fynde¹'; 2086.
 'Sin *that* ye been as gentil born as I¹'; 2090.
 'By Mars, that is *the* cheef of my bileve¹'; 2109.
 'And of his contre-folk a *ful* gret woon¹'; 2161.
 'Allas! for thee my herte hath *now* pitee'; 2184.
 'That *hit* enfecteth him that wol beholde¹'; 2242.
 'And weven in *her* stole the radevore¹'; 2352.
 'So that, by *that* the yeer was *al* ago'; 2359.
 'But *if* hit were his fader Theseus¹'; 2400.
 'For-wood, and posseth him *now* up, now down¹'; 2420.
 'And on your teres falsly out *y*-wronge¹'; 2527.
 'That made her *for* to deyen in prisoun'; 2598.
 'That in his hous was lord, *right* as him liste¹'; 2619.
 'Whan that the hous was voided of *hem* alle¹'; 2625.
 'Sin first *that* day that shapen was my sherte¹'; 2629.
 'And seyde, herof a draught or two *or three*²'; 2667.
 'And from his³ *wyf* he ran a ful good pas¹'; 2712.
 'And⁴ helpes so, that, *or that* she fer wente'; 2714.

It must be obvious by this time, that the class of MSS. which usually retain such necessary words must be older and better than the class of MSS. which always drop them. This justifies me in describing MSS. C., T., A., P., &c. as being MSS. of the first class. We know how Chaucer hoped that no one would 'mismetre' him; but he has not hitherto been at all fortunate in this respect. It seems almost incredible that such lines as ll. 1079, 1269, 1811, 1965, 2598, 2667, 2712 should have been printed and reprinted nearly twenty times after the following fashion, viz :—

'And with pyte, loue came also :
 To her, at feestes and at daunce :
 Thy name, for thou shalt nat chese :
 Dwelten aboute the maystre strete :
 That made hyr to dye in presoun :
 And sayd, hereof a draught, or two :
 And from hir ran a ful good paas.'

¹ MS. Addit. 12524 also agrees with this; Addit. 9832 is here defective.

² Bells insert *or three*; Thynne and all other editions actually omit the words.

³ The editions all have *her*, and omit *wyf* *he*.

⁴ Morris and Gilman omit this *And*; F. has it.

Yet no one seems to have suspected that anything was wrong. A whole foot missing has attracted no attention at all. What would be thought of an editor of Vergil who occasionally admitted hexameters containing *only five feet*? But when the author to be edited happens to write in Middle-English, the editor may do even what he list, and no man regards his errors. It is not thus, I believe, that Italians have edited Dante.

5. Sometimes the MSS. of the second class insert needless words. Such are the words italicised in the following lines :—

‘But I ne clepe *it* nat innocence folye’; 165.

‘She knew, by *the* folk that in his shippes be’; 1512.

6. It would be tedious to go through the large number of passages in which MS. C., in particular, affords better readings. I will only call attention to a few passages in which former editions either give us nonsense, or make Chaucer say precisely the opposite to what he intended. My illustrations are all taken from Bell’s edition, for convenience, but it is no worse than the rest.

Line 364 properly stands thus :—

‘But for he useth thinges for to make.’

It means, ‘he might do it, intending no malice, *but only because* he is accustomed to compose verses.’ Bell omits *But*, and so leaves the whole phrase in obscurity.

In l. 459, Bell omits *yeve me*. But we should never omit the principal verb of a sentence; neither are four feet as good as five.

L. 1210 means—‘And so I let this noble queen ride a-hunting.’ *Thus lat I* (=thus I let) is intelligible enough; but if it be turned into *this lady*, I fail to understand it. Yet Bell has :—

‘And forth this noble queene, *this lady* ride.’

In l. 1540, Bell turns *With the nones* into *With the bones*, against *all* authority; see the note to the line. This is almost his sole ‘emendation’; and it is supremely absurd.

In l. 1776, *forth he rit* means ‘forward he rides.’ Bell (like Thynne) has :—‘And he fortheryghte til he to Rome ys come.’ But *fortheryghte* cannot be a verb, as is here required.

In l. 2153, Bell repeats 'And by the gayler,' from l. 2150; but it makes nonsense. For *by* read *eek*.

Line 2215 means—'For, even though a ship or boat should come here, I dare not go home to my country (in it).' Bell has :—'For though so be that *bote noon* here come.' How Ariadne was to go home from the island on the supposition that she could *not* get a boat, we are not told. Perhaps she swam for it, like Malcolm Græme in the Lady of the Lake (ii. 38), who despised 'the poor service of a boat.'

In l. 2393, the sense is—'unless he can get no other.' Instead of *non other*, Bell has *another*. Poor Chaucer! His joke is ruined.

7. I shall here throw together a brief mention of some more of my 'new readings' that are really old readings, because they go back to the MSS. of the first or older class. I mention first the usual reading of the modern editions, and then the correction of it.

Line 103. Edd. *trusteth*; read *thrusteth*, i.e. thirsts. 442. Edd. omit *thus*; I retain it. 457. Edd. omit *ye*; I retain it. 622. Edd. *effect*; read *theeffect*, Chaucer's usual phrase. 638. Edd. *hertely*; read *heterly* (the right word, but obsolescent, and misunderstood by some scribes). 675. Edd. *put* (false grammar, and scanning badly); read *putte* (dissyllabic). 702. Edd. *And this is storial, sooth it, &c.*; read *And this is storial sooth* (i.e. historical truth). 736. Edd. (and Thynne) *ten times so woode*; omit *times* (which is not in any one of the MSS.) 853. Edd. omit *of*¹; I retain it. 903. Edd. omit *y-fere* (which only T. precisely retains; but Addit. 9382 has the equivalent *in-fere*, and P. has *to-geder*, which is a gloss upon it. Gilman substitutes *now*, without authority). 973. Edd. *were knytte* or *knytte were*; read *cuttet were*. 1074. Edd. *him semed*; better *he semed* (as in C., P., and Addit. 9832). 1107. Edd. *pavements*; read *ornaments* (which is also in MS. Addit. 9832). 1139. Edd. *For to (or unto) him yt was reported thus* (which is contrary to Vergil's story); read *But natheles our autour telleth us* (which is the fact). 1196. Edd. *heven* (which is nonsense); read *hoven*. 1269. Edd. *To hire, at festes and at daunce* (which is

¹ Gilman has 'wiste [nevere] this'; but none of the MSS. has *nevere*.

two syllables too short; read *And waiten her* (Addit. 9832 has *And pleasyne here*). 1338. Edd. insert *swete* after *O*, making the line two syllables too long; omit *swete* (MS. Addit. 9832 also omits it, as well as T. and A.). 1386. Edd. *wel better and gretter chere*; read *wel better love and chere* (confirmed by Addit. 9832). 1389. Edd. *eteth*; read *et* (with the same sense). 1396. Edd. *Ovyde*; read *Guido* (a most important improvement, giving us a new clue). 1471. Edd. *brake*; read *banke* (so in Addit. 9832). 1472. Edd. *Where lay the shippe that Jason gan arryve* (utter nonsense; Jason could not 'arrive a ship'); read *Wher that the ship of Iasoun gan aryve*. 1582. Edd. *appeteth*; read *appetyteth* (confirmed by MS. Addit. 9832). 1590. Edd. *Jasonicos*; read *Iaconitos*. 1634. Edd. *ryghte to the point to go* (which will not scan); read *to the point right for to go* (confirmed by Addit. 9832). 1649. Edd. *And gete a name as a conquerour* (imperfect); read *And gat him greet name as a conquerour*. (Addit. 9832 has:—And gate hym grete name lyke as a conquerour). 1730. Edd. *Whanne I thenke on these or of that place*; for *these* read *the sege* (confirmed by Addit. 9832). 1736. Edd. *hevytee* (a monstrous formation); read *honestee* (confirmed both by P. and Addit. 9832). 1811. Edd. *Thy name, for thou shalt nat chese* (two syllables short); read *shalt non other chese* (confirmed by MSS. Addit. 9832 and 12524). 1847. Edd. *unto hire fey*; read *upon hir fey* (so also Addit. 12524). 1862. Edd. *And Brutus hath by hire chaste bloode swore*; for this truly hideous line read *And Brutus by hir chastē blood hath swore*, which is melodious; (confirmed by MSS. Addit. 9832 and 12524).

This brings us to the end of the Legend of Lucretia; it is tedious to proceed any further.

I have thought it right to put on record the exact state of the case, not (it will be understood) from any wish to call attention to the defects of the old editions, but rather to shew clearly how much we are indebted to the publications of the Chaucer Society. I have obtained my results by the easy process of collating the Parallel-Texts, all conveniently printed in full and side by side, so that the eye can take in two or three texts at a glance. It then becomes an easy task to collate the texts line by line, and word by word. Previously to the issue of this

edition, it would have been very laborious to gain a clear view of the whole set of MSS., as they are distributed in no less than five libraries¹. Observation of the very first line was quite enough to shew the mistake of trusting too much to MS. F., as is done by all the later editors; for it omits the essential word *men*, preserved in all the MSS. except F., B., and P., and even in Thynne's edition and all the reprints of it. By way of an example, taken almost at random, I quote all the readings of l. 1736, which brings out the difference between the two classes of MSS.

MSS. of the first class.

- C. 'And hire teris ful of oneste².'
- T. 'And eke hyr teres fulle of honeste.'
- A. 'And eke hir teres full of honestee.'
- Addit. 9832. 'And eke her terys fulle of honeste.'
- Addit. 12524. 'And eke hyr terryys full off honeste.'

MSS. of the second class.

- F. 'And eke the teeres ful of hevytee.'
- B. 'And eke hir terys fulle of heuyte.'
- Tn. 'And ek her teris ful of heuynesse.'

Editions.

- Th. 'And eke her teeres ful of heuynesse.'
- Bell. 'And eke the teres ful of hevytee.'
- Morris. 'And eke the teeres ful of hevytee.'

The last of these corrects *teres* in Bell so as to bring it into exact agreement with F. The close agreement of the first five of these authorities (for the dropping of *eek* in C. is clearly a scribe's error) shews that the true reading is—

'And eek her teres, ful of honestee.'

¹ The Bodleian library possesses F., Tn., A., B.; the Cambridge University library contains C. T. is in the library of Trinity College, Cambridge; P. in that of Magdalen College, Cambridge; whilst MSS. Addit. 9832 and 12524 are in the British Museum.

² Here C. has the lost word *eek*. This is a most unusual thing; for it sometimes preserves essential words that are in no other MS.

I change *eke* to *EEK* because I have not found any instance in which *ek-e* is dissyllabic in the Legend. In the Canterbury Tales, Chaucer uses *both* forms, viz. *EEK* as a monosyllable, riming with *leek*, and *eke* as a dissyllable, riming with *biseke*. The former is the right form (=A. S. *éac*); the form *ek-e* arose from the analogy of numerous adverbs in *-e*. I use the spelling *her* with the sense of 'her,' and *hir* with the sense of 'their,' to keep up a difference to the eye; the scribes use *her* (also *here*) and *hir* (also *hyr*, *hire*, *hyre*) indifferently. In words like *teres*, I mostly use *ee* for long *ē* where a word is monosyllabic, as *heer*, *deep*; but *e* where it is dissyllabic, as *teres*, *depe*. Even in monosyllables, it is often useful to put a difference between *been*, when emphatic or bearing the verse-stress, and *ben*, where it is unaccented. In the same way, the long *o* can be conveniently treated; giving us the emphatic *noon* (none) and the unemphatic *non*; whilst in the dissyllabic form for 'soon' it suffices to write *some*. It is perfectly easy to have a few simple rules of this character (deduced from the usage of good MSS.), which considerably reduce the varieties of spelling, and enable the reader to give to the word its exact M. E. pronunciation. This example will sufficiently illustrate my method. The footnotes duly record all the variations that are of any value or interest. A large number of the variations in the MSS. are worthless, being due to the lateness of their production or to the carelessness or peculiar habits of scribes. We gain nothing by such spellings as *hyr*, *terrys*, *ffull*, and *off*, all of which occur in this one line in MS. Addit. 12524.

CONCLUSION.

In conclusion, I may mention the Poem in MS. Ashmole 59, entitled 'The Cronycle made by Chaucier. ¶ Here now folowe the names of the nyene worshipfullest Ladyes . . . by Chaucier.' It is a poor production, perhaps written by Shirley, and merely gives a short epitome of the contents of the Legend of Good Women. The words 'by Chaucier' refer to Chaucer's authorship of the Legend only, and not to the authorship of the epitome, which, though of some interest, is practically worthless. The author makes the odd mistake of confusing the story of Alcestis with that of Ceyx and Alcyone in the Book of the

Duchesse (62-230). This 'Cronycle' was printed by Dr. Furnivall in his *Odd-texts of Chaucer's Minor Poems*, part i.

I have now only to record my indebtedness to others, especially to Dr. Furnivall for his invaluable prints in the *Parallel-Texts*; to the valuable essay by M. Bech, in vol. v. of *Anglia*¹; to Mr. Jephson for his notes in 'Bell's' edition; and to the notes in the edition by Professor Corson. Also to Professor Ten Brink, the first part of whose second volume of the *Geschichte der englischen Litteratur* has just appeared (1889).

The Glossary, like that to my edition of the *Minor Poems*, is almost wholly the work of Mr. C. Sapsworth, Scholar of St. John's College, Cambridge. My own share in it was merely to revise it and verify the references.

For further information on points of grammar and metre, the reader is referred to my edition of *Chaucer's Prioresses Tale*, to Mr. Cromie's *Rime-Index to Chaucer*, Mr. Ellis's *Early English Pronunciation*, chap. iv. § 5, and to Ten Brink's *Chaucers Sprache und Verskunst* (Leipzig, 1884); and for information as to the pronunciation, to Mr. Ellis's remarks in my edition of *Chaucer's Man of Lawes Tale*, and to Mr. Sweet's *Second English Primer*.

NOTE.—If the reader finds the *two* forms of the Prologue troublesome, he has only to confine his attention to the 'B-text', in the *lower* part of pp. 1-41. This text agrees with that usually given, and contains 579 lines. The first line of 'Cleopatra' is l. 580, the numbering being continuous. Besides this, the lines of each Legend are given *separately*, within marks of parenthesis. Thus l. 589 is the 10th line of 'Cleopatra'; and so in other cases.

¹ This excellent essay investigates Chaucer's sources, and is the best commentary upon the present poem. I had written most of my Notes independently, and had discovered most of his results for myself. This does not diminish my sense of the thoroughness of the essay, and I desire to express fully my acknowledgments to this careful student. I may remark here that Chaucer's obligations to Froissart were long ago pointed out by Tyrwhitt, and that the name Agatho was explained in Cary's Dante. There is very little else that Bech has missed. Perhaps I may put in some claim to the discovery of a sentence taken from Boethius; and to some other points of minor importance.

A LEGEND OF GOOD WOMEN

THE LEGEND OF GOOD WOMEN.

THE Prologue to this Poem exists in two different versions, which differ widely from each other in many passages. The arrangement of the material is also different.

For the sake of clearness, the earlier version is here called 'Text A,' and the later version 'Text B.'

'Text A' exists in one MS. only, but this MS. is of early date and much importance. It is the MS. marked Gg. 4. 27 in the Cambridge University Library, and is here denoted by the letter 'C.' It is the same MS. as that denoted by the abbreviation 'Cm.' in the footnotes to my editions of Chaucer's Prioresses Tale and Man of Lawes Tale. This text is printed in the *upper* part of the following pages; but, in order to save some repetition, some of the passages that occur in *both* texts are omitted. Thus lines 7-9 of the A-text are denoted merely by the remark—['*The same as B. 7-9*'], within square brackets. The footnotes give the MS. spellings, where these are amended in the text.

'Text B' is printed *in full*, and occupies the *lower* part of the following pages. It follows the Fairfax MS. mainly, which is denoted by 'F.' In many places, the inferior spellings of this MS. are relegated to the footnotes, amended spellings being given in the text. Various readings are given from Tn. (Tanner MS. 346); T. (Trinity MS., R. 3. 19); A. (Arch. Seld. B. 24 in the Bodleian Library); Th. (Thynne's Edition, 1532); B. (Bodley MS. 638); and P. (Pepys MS. 2006); and sometimes from C. (already mentioned).

Lines which occur *in one text only* are marked (in either text) by a prefixed asterisk. Lines marked with a dagger (†) stand *the same in both texts*, and some of these are omitted in the A-text to save space. The blank space after A. 60 (p. 6) shews that there is nothing in Text A. corresponding to B. 68-72. Where the corresponding matter is transposed to another place, one or other text has a portion printed in smaller type.

The prologe of .ix. goode Wymmen.

A THOUSAND sythes have I herd men telle,
 †That ther is Ioye in heven, and peyne in helle;
 And I acorde wel that hit be so;
 But natheles, this wot I wel also,
 That ther nis noon that dwelleth in this contree, 5
 That either hath in helle or heven y-be,
 [The same as B. 7-9.]
 But goddes forbode, but men shulde leve (B. 10) 10

The prologe of .ix. goode Wymmen.

A THOUSAND tymes have I herd men telle,
 †That ther is Ioye in heven, and peyne in helle;
 And I acorde wel that hit is so;
 But natheles, yit wot I wel also,
 That ther nis noon dwelling in this contree, 5
 That either hath in heven or helle y-be,
 †Ne may of hit non other weyes witen,
 †But as he hath herd seyde, or founde hit writen;
 †For by assay ther may no man hit preve. *now, b. 10.*
 But god forbode but men shulde leve 10
 †Wel more thing then men han seen with yē!
 †Men shal nat wenen every-thing a lyē
 But-if him-self hit seeth, or elles doth;

A. 1. thousent sythis. 2. there; heuene. 3. it. 4. wit (*over erasure*); read wot. 5. ne is; dwellyth; cuntre. 6. heuene.
 10. goddis; schulde. 13. say (*better seih*). 14. neuere.
 21. trowyn; aprouede storyis. 27. ouȝte; thanne; bokys. 28.
 There; othyr; be (*for by*). 29. thow; myn. 30. bokys.
 B. 1. T. B. A. have I herd; rest I have herd. F. B. P. om. men; the

[The same as B. 11, 12.]

For that he seiþ it nat of yore ago. (B. 13) 13

God wot, a thing is never the lesse so

[*The same as B. 15-20.*]

And trowen on these olde aproved stories (B. 21) 21

[The same as B. 22-26.]

Wel oghte us than on olde bokes leve, (B. 27) 27

Ther-as ther is non other a-say by preve.

And, as for me, though that my wit be lyte,

†On bokes for to rede I me delyte, 30

For, God wot, thing is never the lasse soth,

†Thogh every wight ne may hit nat y-see. 15

†Bernard the monk ne saugh nat al, parde! *McCrimmon, 1883, 122 c. v. 184*

†Than mote we to bokes that we fynde,

†Through which that olde thinges been in mynde,

†And to the doctrine of these olde wyse,

+Yeve credence, in every skilful wyse,

That tellen of these olde approved stories,

†Of holinesse, of regnes, of victories,

†Of love, of hate, of other sundry thinges,

†Of whiche I may not maken rehersinges.

†And if that olde bokes were a-weye, 25

+Y-loren wer of remembraunce the keye.

Wel oghte us than honouren and beleve

These bokes, ther we han non other preve.

And as for me, thogh that I can but lyte,

+On bokes for to rede I me delyte, 30

rest have it. 2. F. B. (*only*) om. That. 5. F. T. is; rest nis.
6. F. Tn. Th. B. P. *ins.* and in before helle; T. A. *om.* 8. F. seyde.
13. F. -selfe; dooth. 14. F. sooth. 16. F. monke; all. 18.
F. ben. 20. C. Yewyn (*for* Yeve). 23. F. sondry. 25.
F. awey; C. Tn. A. aweye. 26. F. Y-lorne; C. I-loryn; P. I-lore.
F. key; C. Tn. A. keye. 27. F. ought; thanne. 28. F. there; a
noon. 29. F. though. A. Th. B. can; T. con; F. Tn. konne.

†And in myn herte have hem in reverence;
 And to hem yeve swich lust and swich credence,
 That ther is wel unethe game noon
 That from my bokes make me to goon,
 But hit be other up-on the haly-day, 35
 Or elles in the Ioly tyme of May;
 Whan that I here the smale foules singe,
 †And that the floures ginne for to springe,
 Farwel my studie, as lasting that sesoun!
 Now have I therto this condicioun 40
 [*The same as B. 41-47.*]

And to hem yeve I feyth and ful credence,
 †And in myn herte have hem in reverence
 So hertely, that ther is game noon
 That fro my bokes maketh me to goon,
 But hit be seldom, on the holyday; 35
 Save, certeynly, whan that the month of May
 Is comen, and that I here the foules singe,
 †And that the floures ginnen for to springe,
 Farwel my book and my devocioun!
 Now have I than swich a condicioun, *longe and* 40
 †That, of alle the floures in the mede,
 †Than love I most these floures whyte and rede,
 †Swiche as men callen daysyes in our toun. *the dayes longe,*
 †To hem have I so greet affeccioun,
 †As I seyde erst, whan comen is the May, 45
 †That in my bed ther daweth me no day
 †That I nam up, and walking in the mede

A. 33. onethe. 39. stodye; lastynge. 48. sen; flouris a-gen;
 sunne to sprede. 49. be (*for* by); schene. 50. walkynge.
 51. sunne be-gynnys. 52. it; drawith it. 53. it; a-ferid. 54. it;
 dayis. B. 31. F. yive; *rest* yeue. 33. F. hertly; Tn. Th.
 B. hertely; T. hertyly; A. hertfully. 36. Tn. A. Th. month;
 B. moneth; F. monethe. 39. C. Farwel; F. Faire wel. F.
 boke. 40. F. thanne. F. B. suche a; T. Th. eke thys; A. lo thys;

To seen these floures agein the sonne sprede, (B. 48) 48
 Whan hit up-riseth by the morwe shene,
 *The longe day, thus walking in the grene. 50

From | This dayesye, of alle floures flour, (B. 53)
 | Fulfuld of vertu and of al honour,
 A. 55-58. †And ever y-lyke fair and fresh of hewe,
 | As wel in winter as in somer newe—

And whan the sonne ginneth for to weste, (B. 61) 51
 Than closeth hit, and draweth hit to reste.
 So sore hit is afered of the night,
 *Til on the morwe, that hit is dayes light.

To seen this flour agein the sonne sprede, *open; full?*
 Whan hit upryseth erly by the morwe;
 *That blisful sighte softneth al my sorwe, 50
 *So glad am I whan that I have presence
 *Of hit, to doon al maner reverence,
 As she that is of alle floures flour,
 Fulfulled of al vertu and honour,
 †And ever y-lyke fair, and fresh of hewe; 55
 And I love hit, and ever y-lyke newe,
 *And ever shal, til that myn herte dye;
 *Al swere I nat, of this I wol nat lye,
 *Ther loved no wight hotter in his lyve.
 *And whan that hit is eve, I renne blyve, 60
 As sone as ever the sonne ginneth weste,
 To seen this flour, how it wol go to reste,
 For fere of night, so hateth she derknesse!

Tn. ek; P. eke a. 41. F. al. 42. F. Thanne; thise. 43. C.
 Swyche; F. Suche. F. her (*for* our); *rest* our. 44. F. grete.
 45. C. whan; F. whanne. 47. F. vppe. 48. F. floure ayein.
 49. F. vprysith. 50. *All* sight: *read* sighte. 52. A. all maner;
 T. alle; F. Th. it al; Tn. B. it alle; P. it alle. 53. Tn. Th. alle;
 F. al (*wrongly*). 54. F. vertue. 55. F. faire; fressh. 57. F.
 hert; Tn. herte. 61. F. evere.

This dayesye, of alle floures flour, 55
 Fulfuld of vertu and of alle honour,
 †And ever y-lyke fair and fresh of hewe,
 As wel in winter as in somer newe,
 Fain wolde I preisen, if I coude aright;
 *But wo is me, hit lyth nat in my might! 60

For wel I wot, that folk han her-beforn (B. 73)
 †Of making ropen, and lad a-wey the corn;
 †And I come after, glening here and there,
 †And am ful glad if I may fynde an ere,

From As she, that is of alle floures flour,
 Fulfuld of al vertu and honour,
 B. 53-56. †And ever y-lyke fair and fresh of hewe;
 And I love hit, and ever y-lyke newe.

*Her chere is pleynty sprad in the brightnesse
 *Of the sonne, for ther hit wol uncloze. 65
 *Allas! that I ne had English, ryme or prose,
 Suffisant this flour to preyse aright!
 *But helpeth, ye that han conning and might,
 *Ye lovers, that can make of sentement;
 *In this case oghte ye be diligent 70
 *To forthren me somewhat in my labour,
 *Whether ye ben with the leef or with the flour.

For wel I wot, that ye han her-biforn
 †Of making ropen, and lad away the corn;
 †And I come after, glening here and there,
 †And am ful glad if I may fynde an ere 75

A. 55. flouris. 57. frosch. 58. wynty; somyr. 59. preysyn;
 a-ryht. 60. myn. 62. makynge ropyn. 63. C. om. And;
 after glenyng; ther. 64. er. 65. ony. 66. reherse.
 67. here frosche songis. 68. wele; euele a-payd. 69. Sithe.
 70. eythir seruyth lef. 71. trustyth; vndyr-take. 72. lef a-gayn.
 73. lef. 74. a-gen; shef. 75. lefere non; lothere. 76.
 witholde; nothere. 77. ho seruyth lef. 80. old. B. 64.

Of any goodly word that they han left. 65
 And, if hit hadde me rehersen eft
 That they han in her fresshe songes sayd,
 I hope that they wil nat ben evel apayd,
 Sith hit is seid in forthering and honour
 Of hem that either serven leef or flour. 70
 For trusteth wel, I ne have nat undertake
 As of the leef, ageyn the flour, to make;
 Ne of the flour to make, ageyn the leef,
 †No more than of the corn ageyn the sheef.
 For, as to me, is leefer noon ne lother; 75
 I am with-holde yit with never nother.
 I not who serveth leef, ne who the flour;
 That nis nothing the entent of my labour.—
 For this werk is al of another tunne,
 Of olde story, er swich stryf was begunne. 80

Of any goodly word that ye han left.
 And thogh it happen me rehercen eft
 That ye han in your fresshe songes sayd,
 For-bereth me, and beth nat evel apayd, 80
 Sin that ye see I do hit in the honour
 Of love, and eek in service of the flour,

From
 B. 188-196.
 But natheles, ne wene nat that I make
 In preysing of the flour agayn the leef,
 †No more than of the corn agayn the sheef.
 For as to me, nis lever noon ne lother;
 I nam with-holden yit with never nother.
 Ne I not who serveth leef, ne who the flour;
 Wel brouken they hir service or labour. —
 For this thing is al of another tonne,
 Of olde story, er swich thing was begunne.

F. Hire. 66. F. englyssh. 68. F. konnyng. 69. F. sentment;
rest sentment. 70. *All* oght, ought (*wrongly*); *read* oghte. 72.
 F. Whethir; *read* Whe'r. 73. F. -biforne. 74. F. makynge;
 corne. 79. F. fresshe; A. fresche; Th. fresshe. F. sayede; Tn. said.
 80. F. euele apayede; Tn. euyll a-paid. 82. F. eke; Tn. ek.

- †But wherfor that I spak, to yeve credence (B. 97)
 To bokes olde and doon hem reverence,
 Is for men shulde autoritees beleve,
 Ther as ther lyth non other asay by preve.
 *For myn entent is, or I fro yow fare, 85
 *The naked text in English to declare
-
- *Whom that I serve as I have wit or might.
 *She is the clernessee and the verray light,
 *That in this derke worlde me wynt and ledeth, 85
 *The herte in-with my sorwful brest yow dredeth,
 *And loveth so sore, that ye ben verrayly
 *The maistresse of my wit, and nothing I.
 *My word, my werk, is knit so in your bonde,
 *That, as an harpe obeyeth to the honde of a. 90
 *And maketh hit sounne after his fingeringe,
 *Right so mowe ye out of myn herte bringe
 *Swich vois, right as yow list, to laughe or pleyne.
 *Be ye my gyde and lady sovereyne;
 *As to myn erthly god, to yow I calle, 95
 *Bothe in this werke and in my sorwes alle.
 †But wherfor that I spak, to give credence
 To olde stories, and doon hem reverence,
 And that men mosten more thing beleve
 Then men may seen at eye or elles preve? 100
 *That shal I seyn, whan that I see my tyme;
 *I may not al at ones speke in ryme.
-

A. 81. -fore. 82. bokys; don. 83. schulde autoriteis. 84. There;
 there; othyr; be. 86. nakede tixt; englis. 87. manye (*twice*); ellis.
 88. autours; leuyth. 89. monyth. B. 83. F. witte; Tn. wit.
 84. F. clernessee; Tn. clernessee. 85. F. ledyth. 86. *All* hert. F.
 sorwfull; dredith. 88. F. witte; Tn. wyt. F. not thing (*over*
erasure); rest nothyng. 89. F. worde. F. werkes; Tn. werkes;
 T. werke; A. werk. F. youre. Tn. bonde; F. bond. 90. Tn.

- *Of many a story, or elles of many a geste,
 *As autours seyn; leveth hem if yow leste!

Whan passed was almost the month of May, (B. 108) 89

-
- *My besy ^{achse 86}gost, that ^{herte 87}thrusteth alwey newe
 *To seen this flour so yong, so fresh of hewe,
 *Constreyned me with so gledy desyr, ^{glowing} 105
 *That in my herte I fele yit the fyr,
 *That made me to ryse er hit wer day—
 And this was now the firste morwe of May—
 *With dredful herte and glad devocioun,
 *For to ben at the resureccioun 110
 *Of this flour, whan that it shuld uncloze
 *Agayn the sonne, that roos as rede as rose,
 *That in the brest was of the beste that day, ^{From the night till the morn}
 *That Agenores doghter ladde away. ^{Whan the sonne shal be born}
 *And doun on knees anon-right I me sette, 115
 *And, as I coude, this fresshe flour I grette;
 *Kneling alwey, til hit unclosed was,
 *Upon the smale softe swote gras,
-

- | | | | |
|---|--|---------------------------|-------------------|
| honde; F. hond. | 92. F. oute. | Th. B. herte; rest hert. | 93. F. |
| pleyn; Tn. pleyne. | 94. F. souereyn; Tn. souereyne. | 95. F. | |
| erthely; yowe. | 96. A. B. in my; rest omit and in. | 97. F. | |
| wherefore. A. spak; F. spake. | 100. Tn. Th. B. P. men; A. man; | | |
| T. they; F. om. | F. eighe. | 101. Tn. whan; F. whanne. | 102. |
| F. (only) om. al. | T. A. at ones; Tn. atones; F. attones. | 103. F. | |
| trusteth (!); A. B. thrustith; Tn. Th. thursteth. | 104. F. fressh. | | |
| 105. F. Tn. A. B. P. gledy; T. glad; Th. gredy. | 106. F. feece yet | | |
| the fire. | 108. F. om. this. | 109. F. hert. | 111. F. om. that. |
| 112. F. Agayne. | F. rede; better reed, as in Th. | 114. doghtre. | |
| 115. F. dovne; knes anoon ryght. | 116. F. koude. | F. fresshe; | |
| A. fresche. | 118. Tn. T. smale; F. smal. | | |

And I had romed, al the someres day, 90
 *The grene medew, of which that I yow tolde,
 Upon the fresshe daysy to beholde,
 { And that the sonne out of the south gan weste,
 And closed was the flour and goon to reste
 For derknesse of the night, of which she dredde, 95
 †Hom to myn hous ful swiftly I me spedde;
 †And, in a litel erber that I have,
 Y-benched newe with turves fresshe y-grave,
 †I bad men shulde me my couche make;
 †For deynte of the newe someres sake, 100
 †I bad hem strowe floures on my bed.
 †Whan I was layd, and had myn eyen hed,
 I fel a-slepe with-in an houre or two.
 Me mette how I was in the medew tho,

From | The longe day I shoop me for to abyde . . .
 B. 180, 182. | But for to loke upon the dayesye.

From | Whan that the sonne out of the south gan weste,
 B. 197-200. | And that this flour gan close and goon to reste
 For derknesse of the night, the which she dredde,
 †Hoom to myn hous ful swiftly I me spedde;

†And, in a litel herber that I have,
 That benched was on turves fresshe y-grave,
 †I bad men sholde me my couche make;
From | †For deyntee of the newe someres sake,
 B. 203-210. | †I bad hem strawen floures on my bed.
 †Whan I was leyd, and had my eyen hed,
 I fel on slepe in-with an houre or two;
 Me mette how I lay in the medew tho,

A. 90. hadde; somerys. 91. medewe. 92. frosche dayseie.
 93. souht (1). 94. clothede (*error for* closed). 95. derknesse; nyht;
 sche dradde. 96. spadde. 97. lytyl. 98. I-benchede; turwis
 frosche I-grawe (1). 99. schulde; myn. 100. somerys. 101.
 flouris. 102. hadde; hid (*for* hed). 103. with-Inne; our. 104.
 medewe. 105. romede. 106. sen. 107. medewe. 108. flouris
 sote enbroudit. 110. non I-makede. 111. surmountede; odours.

*And that I romed in that same gyse, 105
 To seen that flour, as ye han herd devyse.
 *Fair was this medew, as thoughte me overal;
 With floures swote enbrowded was it al;
 As for to speke of gomme, or erbe, or tree,
 †Comparisoun may noon y-maked be. 110
 For hit surmounted pleynly alle odoures,
 †And eek of riche beaute alle floures.
 †Forgeten had the erthe his pore estat
 †Of winter, that him naked made and mat,
 And with his sword of cold so sore had greved. 115
 Now had the atempre sonne al that releved,
 And clothed him in grene al newe agayn.

From
 B. 212.

| To seen this flour, that I so love and drede,

That was with floures swote enbrouded al,
 *Of swich swetnesse and swich odour overal, 120
 That, for to speke of gomme, or herbe, or tree,
 †Comparisoun may noon y-maked be;
 For hit surmounteth pleynly alle odoures,
 †And eek of riche beautee alle floures.
 †Forgeten had the erthe his pore estat 125
 †Of winter, that him naked made and mat,
 And with his sword of cold so sore greved;
 Now hath the atempre sonne al that releved
 That naked was, and clad hit new agayn.

112. om. eek; beute; flourys. 113. Forgetyn hadde. 114.
 wyntyr; naked. 115. hadde greuyd. 116. hadde the tempre;
 releuyd. 117. clothede; a-geyn. B. 120. F. suetnesse. 124. A.
 eke; rest omit. F. beaute. F. (only) of (for alle). 125. F. estate;
 C. Tn. estat. 126. F. wynter. F. B. hem; rest him. C. mat; Tn.
 maat; rest mate. 127. F. colde. 128. Th. the atempre; Tn.
 A. B. the atempre; F. thatempre; P. the a-tempred. F. alle.

[The same as B. 130-138.]

Somme songen [layes] on the braunches clere (B. 139) 127
Of love and [May], that Ioye hit was to here,
In worship and in preysing of hir make,
And of the newe blisful someres sake, 130

That songen, 'blissed be seynt Valentyn! (B. 145)

-
- †The smale foules, of the seson fayn, 130
†That from the panter, and the net ben scaped, *name of ~~scap~~ fa. b. i.*
aw. †Upon the fouler, that hem made a-whaped *read*
†In winter, and distroyed had hir brood,
†In his despyt, hem thoughte hit did hem good
†To singe of him, and in hir song despysse 135
†The foule cherl that, for his covetyse,
†Had hem betrayed with his sophistrye.
†This was hir song—'the fouler we defye,
And al his craft!' And somme songen clere
Layes of love, that Ioye hit was to here, 140
In worshipinge and preisinge of hir make.
And, for the newe blisful somers sake,
*Upon the braunches ful of blosmes softe,
*In hir delyt, they turned hem ful ofte,
And songen, 'blessed be seynt Valentyn! 145

See Prologue to the Play. 245.

A. 127. *I supply* layes. 128. *I supply* May. 129. worschepe;
hire. 130. somerys. 131. sungyn blyssede; volentyn. 132.
I supply For; ches. 133. repentyng. 134. here bekys. 135. C. *is*
here corrupt; it has—The honour and the humble obeysaunce. *I try to*
give some sense; in any case we must read obeisaunces. 136. dedyn
othere. 137, 138. C. *is again corrupt and imperfect; I supply*
plesing and doth wel. C. has natures, creatures; *but read* nature.
B. 131. C. T. A. from; rest of. F. nette; C. Tn. net. 132. Tn. T.
A. fouler; F. fowler. 133. F. hadde; broode. 134. F. dispite;
C. dispit. F. goode; C. good. 135. C. song; F. songe. C. despise;
F. dispise. 136. F. cherle. 138. F. hire. Tn. T. A. fouler;

[For] at his day I chees yow to be myn,
 †With-oute repenting, myn herte swete!
 †And therwith-al hir bekes gunne mete.
 [They dide honour and] humble obeisaunces, 135
 And after diden other observaunces
 Right [plesing] un-to love and to nature;
 *So ech of hem [doth wel] to creature.

For on his day I chees yow to be myne *132. 133. 134. 135.*
 †Withouten repenting, myn herte swete!
 †And therwith-al hir bekes gonnen mete,
 Yelding honour and humble obeisaunces
 To love, and diden hir other observaunces 150
 That longeth unto love and to nature; *151. 152.*
 *Construeth that as yow list, I do no cure.
 *And tho that hadde doon unkyndenesse—
 *As doth the tydif, for new-fangelnesse— *153. 154. 155.*
 *Besoghte mercy of hir trespassinge, *156. 157. 158.*
 *And humbly songen hir repentinge,
 *And sworn on the blosmes to be trewe,
159. 160. 161. *So that hir makes wolde upon hem rewe, *162.*
163. *And at the laste maden hir acord.
 *Al founde they Daunger for a tyme a lord, 160
 *Yet Pitee, through his stronge gentil might, *161. 162.*
 *Forgaf, and made Mercy passen Right, *163.*
 *Through innocence and ruled curtesye.

C. foulere; F. fowler. 139. F. crafte; T. A. craft. 141. F. Tn.
 B. in preysinge; *rest om.* in. 144. F. hire. 146. C. ches; T.
 chase; P. chose; F. chees (*rightly*); *rest* chese. 147. C. herte;
 F. hert. 148. F. -alle hire. 150. F. hire other. 151. F.
 Tn. on to; T. A. Th. B. vnto. 153. F. thoo. Tn. vnkyndenesse;
 F. vnkyndnesse. 154. F. dooth. 156. F. Tn. B. humbly
 (*trissyllabic*); T. Th. humbly. A. P. songen; T. sangen; *rest* songe.
 158. F. hire. 159. F. hire (*and elsewhere*). 161. F. thurgh.
 162. Tn. T. Th. B. P. made F. mad. 163. F. Thurgh.

*This song to herkne I did al myn entente,

*For-why I mette I wiste what they mente.

140

From

A. 90.

| And I had romed al the someres day (B. 180)

From

A. 92.

| Up-on the fresshe daysy to beholde. (B. 182)

*But I ne clepe nat innocence folye,

*Ne fals pitee, for 'vertu is the mene,'

165

*As Etik saith, in swich maner I mene. *Etik is not known to the 17th c.*

*And thus thise foules, voide of al malyce, *St. P. is one of the headings of the Geneva Sermon.*

*Acordeden to love, and laften vyce

*Of hate, and songen alle of oon acord, *See Sermon 164 VII.*

*'Welcome, somer, our governour and lord!' 170

*And Zephirus and Flora gentilly *171. R. R.*

*Yaf to the floures, softe and tenderly,

*Hir swote breth, and made hem for to sprede,

*As god and goddesse of the floury mede;

*In which me thoghte I mighte, day by day, 175

*Dwellen alwey, the Ioly month of May,

*Withouten sleep, withouten mete or drinke.

*A-doun ful softly I gan to sinke;

*And, leninge on myn elbowe and my syde,

The longe day I shoop me for to abyde 180

*For nothing elles, and I shal nat lye,

But for to loke upon the dayesye,

A. 139. herkenyn; dede; entent. 140. ment. B. 164. F. Tn. Th. P. clepe it nat; but T. A. om. it. T. also om. nat; and A. has that for nat. 165. F. vertue. 166. Tn. A. Etic; B. Etyk; F. etike; T. Ethik. 167. Tn. foules; F. foweles. 169. A. songen; T. songyn; F. Tn. B. songe. F. Tn. acorde; T. acord; A. accord.

	For trusteth wel, I ne have nat undertake (B. 188.)	
	As of the leef, ageyn the flour, to make;	
	Ne of the flour to make, ageyn the leef,	
	†No more than of the corn ageyn the sheef.	
From	For, as to me, is leefe noon ne lother;	75
A. 71-80.	I am with-holde yit with never nother.	
	I not who serveth leef, ne who the flour;	
	That nis nothing the entent of my labour.	
	For this werk is al of another tunne,	
	Of olde story, er swich stryf was begunne,	80

*That wel by reson men hit calle may

*The 'dayesye' or elles the 'ye of day,'

*The emperice and flour of floures alle, 185

*I pray to god that faire mot she falle, *handwritten: to the moste lord god*

*And alle that loven floures, for hire sake!

But natheles, ne wene nat that I make

In preysing of the flour agayn the leef,

†No more than of the corn agayn the sheef: 190

For, as to me, nis lever noon ne lother;

I nam with-holden yit with never nother. *handwritten: in myghte of god, &c.*

Ne I not who serveth leef, ne who the flour;

Wel brouken they hir service or labour; *handwritten: in myghte of god*

For this thing is al of another tonne, 195

Of olde story, er swich thing was be-gonne.

170. F. oure. F. Th. lorde; T. A. lord. 171. Tn. zepherus; F. Zepherus. 173. F. Hire swoote. 175. F. whiche; thoght; myght. 176. F. Duellen. Tn. A. month; T. moneth; F. monyth. 177. Tn. sleep; F. slepe. 178. F. A-dovne. 180. F. shoope. Tn. to a-bide; F. tabide. 181. F. ellis. 182. Tn. dayesye; F. daysie. 183. F. B. (only) transpose wel and men. 184. Tn. dayesie; F. daisie. 185. F. floure; A. flour. 186. T. mot; P. may; rest mote. 190. F. corne; Tn. corn. 192. F. mother (!); rest nother. 194. F. browken; her. 196. T. story; F. storye; Tn. storie. F. swiche thinge.

This dayesye, of alle floures flour, 55
 Fulfuld of vertu and of alle honour,
 †And ever y-lyke fair and fresh of hewe,
 As wel in winter as in somer newe,
 Fain wolde I preisen, if I coude aright;
 *But wo is me, hit lyth nat in my might! 60

For wel I wot, that folk han her-beforn (B. 73)
 †Of making ropen, and lad a-wey the corn;
 †And I come after, glening here and there,
 †And am ful glad if I may fynde an ere,

From As she, that is of alle floures flour,
 Fulfuld of al vertu and honour,
 B. 53-56. †And ever y-lyke fair and fresh of hewe;
 And I love hit, and ever y-lyke newe.

*Her chere is pleynly sprad in the brightnesse
 *Of the sonne, for ther hit wol uncloze. 65
 *Allas! that I ne had English, ryme or prose,
 Suffisant this flour to preyse aright!
 *But helpeth, ye that han conning and might,
 *Ye lovers, that can make of sentement;
 *In this case oghte ye be diligent 70
 *To forthren me somewhat in my labour,
 *Whether ye ben with the leef or with the flour.

For wel I wot, that ye han her-biforn
 †Of making ropen, and lad away the corn;
 †And I come after, glening here and there,
 †And am ful glad if I may fynde an ere

A. 55. flouris.	57. frosch.	58. wynty; somyr.	59. preysyn;
a-ryht.	60. myn.	62. makynge ropyn.	63. C. om. And;
after glenyng; ther.	64. er.	65. ony.	66. reherse.
67. here frosche songis.	68. wele; euele a-payd.	69. Sithe.	
70. eythir seruyn lef.	71. trustyth; vndyr-take.	72. lef a-gayn.	
73. lef.	74. a-gen; shef.	75. lefere non; lothere.	76.
witholde; nothire.	77. ho seruyn lef.	80. old.	B. 64.

Of any goodly word that they han left. 65
 And, if hit happe me rehersen eft
 That they han in her fresshe songes sayd,
 I hope that they wil nat ben evel apayd,
 Sith hit is seid in forthering and honour
 Of hem that either serven leef or flour. 70
 For trusteth wel, I ne have nat undertake
 As of the leef, ageyn the flour, to make;
 Ne of the flour to make, ageyn the leef,
 †No more than of the corn ageyn the sheef.
 For, as to me, is leefer noon ne lother; 75
 I am with-holde yit with never nother.
 I not who serveth leef, ne who the flour;
 That nis nothing the entent of my labour. —
 For this werk is al of another tunne,
 Of olde story, er swich stryf was begunne. 80

Of any goodly word that ye han left.
 And thogh it happen me rehersen eft
 That ye han in your fresshe songes sayd,
 For-bereth me, and beth nat evel apayd, 80
 Sin that ye see I do hit in the honour
 Of love, and eek in service of the flour,

From
 B. 188-196.

But natheles, ne wene nat that I make In preysing of the flour agayn the leef, †No more than of the corn agayn the sheef. For as to me, nis lever noon ne lother; I nam with-holden yit with never nother. Ne I not who serveth leef, ne who the flour; Wel brouken they hir service or labour. — For this thing is al of another tonne, Of olde story, er swich thing was begonne.	66. F. englyssh. 68. F. konnyng. 69. F. sentment; <i>rest</i> sentment. 70. <i>All</i> oght, ought (<i>wrongly</i>); <i>read</i> oghte. 72. F. Whethir; <i>read</i> Whe'r. 73. F. -biforne. 74. F. makynge; come. 79. F. fresshe; A. fresche; Th. fresshe. F. sayede; Tn. said. 80. F. euele apayede; Tn. euylle a-paid. 82. F. eke; Tn. ek.
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F. Hire. 66. F. englyssh. 68. F. konnyng. 69. F. sentment;
rest sentment. 70. *All* oght, ought (*wrongly*); *read* oghte. 72.
 F. Whethir; *read* Whe'r. 73. F. -biforne. 74. F. makynge;
 come. 79. F. fresshe; A. fresche; Th. fresshe. F. sayede; Tn. said.
 80. F. euele apayede; Tn. euylle a-paid. 82. F. eke; Tn. ek.

- †But wherfor that I spak, to yeve credence (B. 97)
 To bokes olde and doon hem reverence,
 Is for men shulde autoritees beleve,
 Ther as ther lyth non other asay by preve.
 *For myn entent is, or I fro yow fare, 85
 *The naked text in English to declare
-
- *Whom that I serve as I have wit or might.
 *She is the clernessee and the verray light,
 *That in this derke worlde me wynt and ledeth, 85
 *The herte in-with my sorwful brest yow dredeth,
 *And loveth so sore, that ye ben verrayly
 *The maistresse of my wit, and nothing I.
 *My word, my werk, is knit so in your bonde,
 *That, as an harpe obeyeth to the honde of a. 90
 *And maketh hit sounne after his fingeringe,
 *Right so mowe ye out of myn herte bringe
 *Swich vois, right as yow list, to laughe or pleyne.
 *Be ye my gyde and lady sovereyne;
 *As to myn erthly god, to yow I calle, 95
 *Bothe in this werke and in my sorwes alle.
 (†But wherfor that I spak, to give credence
 To olde stories, and doon hem reverence,
 And that men mosten more thing beleve
 Then men may seen at eye or elles preve? 100
 *That shal I seyn, whan that I see my tyme;
 *I may not al at ones speke in ryme.
-

A. 81. -fore. 82. bokys; don. 83. schulde autoriteis. 84. There;
 there; othyr; be. 86. nakede tixt; englis. 87. manye (*twice*); ellis.
 88. autours; lenyth. 89. monyth. B. 83. F. witte; Tn. wit.
 84. F. clernessee; Tn. clernessee. 85. F. ledyth. 86. *All* hert. F.
 sorwfull; dredith. 88. F. witte; Tn. wyt. F. not thing (*over*
erasure); rest nothyng. 89. F. worde. F. werkes; Tn. werkes;
 T. werke; A. werk. F. youre. Tn. bonde; F. bond. 90. Tn.

- *Of many a story, or elles of many a geste,
 *As autours seyn; leveth hem if yow leste!

Whan passed was almost the month of May, (B. 108) 89

-
- *My besy^{adun 86.} gost, that thrusteth alwey newe^{thrusteth}
 *To seen this flour so yong, so fresh of hewe,
 *Constreyned me with so gledy desyr,^{glowing} 105
 *That in my herte I fele yit the fyr,
 *That made me to ryse er hit wer day—
 And this was now the firste morwe of May—
 *With dredful herte and glad devocioun,
 *For to ben at the resureccioun 110
 *Of this flour, whan that it shuld unclose
 *Agayn the sonne, that roos as rede as rose,
 *That in the brest was of the beste that day,
 *That Agenores doghter ladde away. 111
 *And doun on knees anon-right I me sette,
 *And, as I coude, this fresshe flour I grette;
 *Kneling alwey, til hit unclosed was,
 *Upon the smale softe swote gras,
-

honde; F. hond. 92. F. oute. Th. B. herte; rest hert. 93. F.
 pleyn; Tn. pleyne. 94. F. souereyn; Tn. souereyne. 95. F.
 erthely; yowe. 96. A. B. in my; rest omit and in. 97. F.
 wherefore. A. spak; F. spake. 100. Tn. Th. B. P. men; A. man;
 T. they; F. om. F. eighe. 101. Tn. whan; F. whanne. 102.
 F. (only) om. al. T. A. at ones; Tn. atones; F. attones. 103. F.
 trusteth (!); A. B. thrustith; Tn. Th. thursteth. 104. F. fressh.
 105. F. Tn. A. B. P. gledy; T. glad; Th. gredy. 106. F. feele yet
 the fire. 108. F. om. this. 109. F. hert. 111. F. om. that.
 112. F. Agayne. F. rede; better reed, as in Th. 114. doghtre.
 115. F. downe; knes anoon ryght. 116. F. koude. F. fresshe;
 A. fresche. 118. Tn. T. smale; F. smal.

And I had romed, al the someres day, 90
 *The grene medew, of which that I yow tolde,
 Upon the fresshe daysy to beholde,
 { And that the sonne out of the south gan weste,
 And closed was the flour and goon to reste
 For derknesse of the night, of which she dredde, 95
 †Hom to myn hous ful swiftly I me spedde;
 †And, in a litel erber that I have,
 Y-benched newe with turves fresshe y-grave,
 †I bad men schulde me my couche make;
 †For deynte of the newe someres sake, 100
 †I bad hem strowe floures on my bed.
 †Whan I was layd, and had myn eyen hed,
 I fel a-slepe with-in an houre or two.
 Me mette how I was in the medew tho,

From | The longe day I shoop me for to abyde . . .
 B. 180, 182. | But for to loke upon the dayesye.

From | Whan that the sonne out of the south gan weste,
 B. 197-200. | And that this flour gan close and goon to reste
 | For derknesse of the night, the which she dredde,
 | †Hoom to myn hous ful swiftly I me spedde;

| †And, in a litel herber that I have,
 | That benched was on turves fresshe y-grave,
 | †I bad men sholde me my couche make;
From | †For deyntee of the newe someres sake,
 B. 203-210. | †I bad hem strawen floures on my bed.
 | †Whan I was leyd, and had my eyen hed,
 | I fel on slepe in-with an houre or two;
 | Me mette how I lay in the medew tho,

A. 90. hadde; somerys. 91. medewe. 92. frosche dayseie.
 93. souht (!). 94. clothede (*error for* closed). 95. derknesse; nyht;
 sche dradde. 96. spadde. 97. lytyl. 98. I-benchede; turwis
 frosche I-grawe (!). 99. schulde; myn. 100. somerys. 101.
 flouris. 102. hadde; hid (*for* hed). 103. with-Inne; our. 104.
 medewe. 105. romede. 106. sen. 107. medewe. 108. flouris
 sote enbroudit. 110. non I-makede. 111. surmountede; odours.

*And that I romed in that same gyse, 105
 To seen that flour, as ye han herd devyse.
 *Fair was this medew, as thoughte me overal;
 With floures swote enbrowded was it al;
 As for to speke of gomme, or erbe, or tree,
 †Comparisoun may noon y-maked be. 110
 For hit surmounted pleynty alle odoures,
 †And eek of riche beaute alle floures.
 †Forgeten had the erthe his pore estat
 †Of winter, that him naked made and mat,
 And with his swerd of cold so sore had greved. 115
 Now had the atempre sonne al that releved,
 And clothed him in grene al newe agayn.

From
 B. 212.

| To seen this flour, that I so love and drede,

That was with floures swote enbrouded al,
 *Of swich swetnesse and swich odour over-al, 120
 That, for to speke of gomme, or herbe, or tree,
 †Comparisoun may noon y-maked be;
 For hit surmounteth pleynty alle odoures,
 †And eek of riche beautee alle floures.
 †Forgeten had the erthe his pore estat 125
 †Of winter, that him naked made and mat,
 And with his swerd of cold so sore greved;
 Now hath the atempre sonne al that releved
 That naked was, and clad hit new agayn.

112. om. eek; beute; flourys. 113. Forgetyn hadde. 114.
 wynty; naked. 115. hadde grenyd. 116. hadde the tempre;
 releuyd. 117. clothede; a-geyn. B. 120. F. swetnesse. 124. A.
 eke; rest omit. F. beaute. F. (only) of (for alle). 125. F. estate;
 C. Tn. estat. 126. F. wynter. F. B. hem; rest him. C. mat; Tn.
 maat; rest mate. 127. F. colde. 128. Th. the atempre; Tn.
 A. B. the atempre; F. thatempre; P. the a-tempred. F. alle.

[The same as B. 130-138.]

Somme songen [layes] on the braunches clere (B. 139) 127
Of love and [May], that Ioye hit was to here,
In worship and in preysing of hir make,
And of the newe blisful someres sake, 130

That songen, 'blissed be seynt Valentyn! (B. 145)

†The smale foules, of the seson fayn, 130
†That from the panter, and the net ben scaped, *none of ~~scaped~~ for bond.*
as. †Upon the fouler, that hem made a-whaped *and*
†In winter, and distroyed had hir brood,
†In his despyt, hem thoughte hit did hem good
†To singe of him, and in hir song despyse 135
†The foule cherl that, for his covetyse,
†Had hem betrayed with his sophistrye.
†This was hir song—'the fouler we defye,
And al his craft!' And somme songen clere
Layes of love, that Ioye hit was to here, 140
In worshipinge and preisinge of hir make.
And, for the newe blisful somers sake,
*Upon the braunches ful of blommes softe,
*In hir delyt, they turned hem ful ofte,
And songen, 'blessed be seynt Valentyn! 145

See Appendix II. C. 243.

A. 127. *I supply* layes. 128. *I supply* May. 129. worschepe;
hire. 130. somerys. 131. sungyn blyssede; volentyn. 132.
I supply For; ches. 133. repentyng. 134. here bekys. 135. C. *is*
here corrupt; it has—The honour and the humble obeisaunce. *I try to*
give some sense; in any case we must read obeisaunces. 136. dedyn
othere. 137, 138. C. *is again corrupt and imperfect; I supply*
plesing and doth wel. C. *has* natures, creatures; *but read* nature.
B. 131. C. T. A. from; rest of. F. nette; C. Tn. net. 132. Tn. T.
A. fouler; F. fowler. 133. F. hadde; broode. 134. F. dispite;
C. dispit. F. goode; C. good. 135. C. song; F. songe. C. despise;
F. dispise. 136. F. cherle. 138. F. hire. Tn. T. A. fouler;

[For] at his day I chees yow to be myn,
 †With-oute repenting, myn herte swete!
 †And therwith-al hir bekens gunne mete.
 [They dide honour and] humble obeisaunces, 135
 And after diden other observaunces
 Right [plesing] un-to love and to nature;
 *So ech of hem [doth wel] to creature.

For on his day I chees yow to be myne *2nd. class - here*
 †Withouten repenting, myn herte swete!
 †And therwith-al hir bekens gonnen mete,
 Yelding honour and humble obeisaunces
 To love, and diden hir other observaunces 150
 That longeth unto love and to nature; *2nd. class*
 *Construeth that as yow list, I do no cure.
 *And tho that hadde doon unkyndenesse—
 *As doth the tydif, for new-fangelnesse— *some small kind - here?*
 *Besoghte mercy of hir trespassinge, *150 tale* 155
 *And humbly songen hir repentinge,
 *And sworn on the blosmes to be trewe,
omitted *So that hir makes wolde upon hem rewe, *152*
 *And at the laste maden hir acord,
 *Al founde they Daunger for a tyme a lord, 160 *R. of P.*
 *Yet Pitee, through his stronge gentil might, *from the last line in the change*
 *Forgaf, and made Mercy passen Right,
 *Through innocence and ruled curtesye.

C. foulere; F. fowler. 139. F. crafte; T. A. craft. 141. F. Tn.
 B. in preysinge; *rest om.* in. 144. F. hire. 146. C. ches; T.
 chase; P. chose; F. chees (*rightly*); *rest chese.* 147. C. herte;
 F. hert. 148. F. -alle hire. 150. F. hire other. 151. F.
 Tn. on to; T. A. Th. B. vnto. 153. F. thoo. Tn. vnkyndenesse;
 F. vnkyndnesse. 154. F. dooth. 156. F. Tn. B. humbly
 (*trissyllabic*); T. Th. humbly. A. P. songen; T. sangen; *rest songe.*
 158. F. hire. 159. F. hire (*and elsewhere*). 161. F. thurgh.
 162. Tn. T. Th. B. P. made F. mad. 163. F. Thurgh.

*This song to herkne I did al myn entente,

*For-why I mette I wiste what they mente.

140

From

A. 90.

And I had romed al the someres day (B. 180)

From

A. 92.

Up-on the fresshe daysy to beholde. (B. 182)

*But I ne clepe nat innocence folye,

*Ne fals pitee, for 'vertu is the mene,'

165

*As Etik saith, in swich maner I mene. *Etik's is not the same as the one in the reading*

*And thus thise foules, voide of al malyce, *See above Act VII.*

*Acordeden to love, and laften vyce

*Of hate, and songen alle of oon acord,

*'Welcome, somer, our governour and lord!'

170

*And Zephirus and Flora gentilly *R & R*

*Yaf to the floures, softe and tenderly,

*Hir swote breth, and made hem for to sprede,

*As god and goddesse of the floury mede;

*In which me thoghte I mighte, day by day,

175

*Dwellen alwey, the Ioly month of May,

*Withouten sleep, withouten mete or drinke.

*A-doun ful softly I gan to sinke;

*And, leninge on myn elbowe and my syde,

The longe day I shoop me for to abyde

180

*For nothing elles, and I shal nat lye,

But for to loke upon the dayesye,

A. 139. herkenyn; dede; entent. 140. ment. B. 164. F. Tn. Th. P. clepe it nat; but T. A. om. it. T. also om. nat; and A. has that for nat. 165. F. vertue. 166. Tn. A. Etik; B. Etyk; F. etike; T. Ethik. 167. Tn. foules; F. foweles. 169. A. songen; T. songyn; F. Tn. B. songe. F. Tn. acorde; T. acord; A. accord.

	For trusteth wel, I ne have nat undertake (B. 188.)	
	As of the leef, ageyn the flour, to make;	
	Ne of the flour to make, ageyn the leef,	
	†No more than of the corn ageyn the sheef.	
From	For, as to me, is leefe noon ne lother;	75
A. 71-80.	I am with-holde yit with never nother.	
	I not who serveth leef, ne who the flour;	
	That nis nothing the entent of my labour.	
	For this werk is al of another tunne,	
	Of olde story, er swich stryf was begunne,	80

*That wel by reson men hit calle may
 *The 'dayesye' or elles the 'ye of day,'
 *The emperice and flour of floures alle, 185
 *I pray to god that faire mot she falle, *shee ne can she may have good folk*
 *And alle that loven floures, for hire sake!
 But natheles, ne wene nat that I make
 In preysing of the flour agayn the leef,
 †No more than of the corn agayn the sheef: 190
 For, as to me, nis lever noon ne lother;
 I nam with-holden yit with never nother. *was not with-holden yit with never nother*
 Ne I not who serveth leef, ne who the flour;
 Wel brouken they hir service or labour; *may they brouken*
 For this thing is al of another tonne, *can it* 195
 Of olde story, er swich thing was be-gonne.

170. F. oure. F. Th. lorde; T. A. lord. 171. Tn. zepherus; F. Zepherus. 173. F. Hire swoote. 175. F. whiche; thought; myght.
 176. F. Duellen. Tn. A. month; T. moneth; F. monyth. 177. Tn. sleep; F. slepe. 178. F. A-dovne. 180. F. shoope. Tn. to a-bide; F. tabide. 181. F. ellis. 182. Tn. dayesye; F. daysie. 183. F. B. (only) transpose wel and men. 184. Tn. dayesie; F. daisie. 185. F. floure; A. flour. 186. T. mot; P. may; rest mote. 190. F. come; Tn. corn. 192. F. mother (!); rest nother. 194. F. browken; her. 196. T. story; F. storye; Tn. storie. F. swiche thinge.

From | And that the sonne out of the south gan weste,
 A. 93-96. | And closed was the flour and goon to reste
 | For derknesse of the night, of which she dredde,
 | †Hom to myn hous ful swiftly I me spedde

From | To seen that flour, as ye han herd devyse.
 A. 106. |

From | †And, in a litel erber that I have,
 | Y-benched newe with turves fresshe y-grave,
 | †I bad men shulde me my couche make;
 From | †For deynte of the newe someres sake, 100
 A. 97-104. | †I bad hem strowe floures on my bed.
 | †Whan I was layd, and had myn eyen hed,
 | I fel a-slepe within an houre or two.
 | Me mette how I was in the medew tho,

*Til at the laste a lark song above: 141

*‘I se,’ quod she, ‘the mighty god of love!’

*Lo! yond he cometh, I se his winges sprede!’

Whan that the sonne out of the south gan weste,
 And that this flour gan close and goon to reste
 For derknesse of the night, the which she dredde,
 †Hom to myn hous ful swiftly I me spedde 200

*To goon to reste, and erly for to ryse,

To seen this flour to sprede, as I devyse.

†And, in a litel herber that I have, *herber, erber, to grave* See B.

That benched was on turves fresshe y-grave,

†I bad men sholde me my couche make; 205

†For deyntee of the newe someres sake,

†I bad hem strawen floures on my bed.

†Whan I was leyd, and had myn eyen hed, *Whan I was leyd*

I fel on slepe in-with an houre or two;

Me mette how I lay in the medew tho, *for had a hand. And led.* 210

From
A. 106. | To seen that flour, as ye han herd devyse,
Tho gan I loken endelong the mede,
And saw him come, and in his hond a quene, 145
Clothed in ryal abite al of grene.
†A fret of gold she hadde next her heer,
†And up-on that a whyt coroun she beer
With many floures, and I shal nat lye;
For al the world, right as the dayesye 150
†I-coroned is with whyte leves lyte,
Swich were the floures of her coroun whyte.
For of o perle fyn and oriental

To seen this flour that I so love and drede.

And from a-fer com walking in the mede

The god of love, and in his hande a quene;

And she was clad in real habit grene.

†A fret of gold she hadde next her heer, 215

†And upon that a whyt coroun she beer

With florouns smalē, and I shal nat lye;

For al the world, ryght as a dayesye

†Y-corouned is with whyte leves lyte,

So were the florouns of her coroun whyte; 220

For of o perle fyne, oriental,

147. frette; goold; hyre her. 148. corone sche ber. 149. mane (!) flourys. 150. dayseye. 151. I-corounede; leuys. 152. flourys; corene (sic). B. 197. all west; read weste (as in MS. Add. 9832). 198. F. floure. all rest; read reste (as in MS. Add. 9832 and in l. 201). 199. Th. dredde (rightly); rest dred. 200. Tn. hom; F. Home. Th. spedde (rightly); rest sped. 202. F. floure. F. B. (only) omit to. 208. F. leyde; A. laid. 209. F. twoo. 210. Tn. medew; F. medewe; T. A. medow. 211, 212. F. (only) transposes these lines. 211. T. A. so love; rest love so. 212. Tn. com; Th. cam; rest come. 214. Tn. habit; F. habite. 215. C. hadde; rest had (badly). 216. C. whit; P. whyt; F. Tn. B. white. T. coroun; C. corone; F. corwne; Tn. Th. crowne (but corowne in ll. 220, 223). 217 (and 220). Th. florouns; Tn. flouruns; F. flourouns; B. flowrouns; rest floures. 218. C. world; F. worlde. Tn. dayesie; F. daysye. 220. F. corovne; T. coroune; Tn. Th. B. corowne; A. cron.

[The same as B. 222-226.]

Of silk, y-brouded ful of grene greves; (B. 227)
 A garlond on his heed of rose-leves 160
 *Steked al with lilie floures newe;
 *But of his face I can nat seyn the hewe.
 For sekirly his face shoon so bryhte,
 *That with the gleem a-stoned was the sighte;
 A furlong-wey I mighte him nat beholde. 165
 But at the laste in hande I saw him holde
 †Two fyry dartes, as the gledes rede;
 And aungellich his wenges gan he sprede.

†Her whyte coroun was y-maked al;
 †For which the whyte coroun, above the grene,
 †Made her lyk a daysie for to sene,
 †Considered eek hir fret of gold above. 225
 †Y-clothed was this mighty god of love
 In silke, enbrouded ful of grene greyes, *id. grene hem bryghte.*
 In-with a fret of rede rose-leves, *id. rose-leves.*
 *The fresshest sin the world was first bigonne.
 *His gilte heer was corouned with a sonne, 230
 *In-stede of gold, for hevynesse and wighte; *id. the sonne.*
 Therwith me thoughte his face shoon so bryhte
 That wel unnethes mighte I him beholde;
 And in his hande me thoughte I saugh him holde
 †Two fyry dartes, as the gledes rede; *id. dartes.* 235
 And aungellyke his winges saugh I sprede.

A. 159. I-broudede; greuys. 160. hed; leuys. 161. Stekid;
 lylie flourys. 163. schon; bryhte. 164. glem a-stoned; syhte,
 165. myhte; not. 167. Tho (*error for* Two); fery dartis; gleadys.
 168. hyse wengis. 179. the thebonoyre (*sic*). 180. preye;
 euere. B. 222. F. Hire. F. corovne; C. coroun (*and in l. 223*).
 224. F. hire lyke. 225. F. eke; golde. 229. F. worlde; Tn. world.
 230. F. Tn. gilte; T. A. gilt. Tn. heer; F. here; A. hair. 231. F.

†And al be that men seyn that blind is he,
 Al-gate me thoughte he mighte wel y-se; 170
 [The same as B. 239-246.]
 Her name was Alceste the debonayre;
 I prey to god that ever falle she fayre! 180
 [Nearly as B. 278-288; see p. 22.]

†And al be that men seyn that blind is he,
 Al-gate me thoughte that he mighte se;
 †For sternely on me he gan biholde,
 †So that his loking doth myn herte colde. 240
 †And by the hande he held this noble quene,
 †Corowned with whyte, and clothed al in grene,
 †So womanly, so benigne, and so meke,
 †That in this world, thogh that men wolde seke,
 †Half/her beautee shulde men nat fynde 245
 †In creature that formed is by kynde.

	That is so good, so fair, so debonaire; I prey to god that ever falle her faire!	
	†For, nadde comfort been of her presence,	
	†I had ben deed, withouten any defence,	
	†For drede of Loves wordes and his chere;	280
	†As, when tyme is, her-after ye shal here.	
From	†Behynd this god of love, upon the grene,	
B. 276-288.	†I saugh cominge of ladyes nyntene	
	†In real habit, a ful esy paas;	
	†And after hem com of women swich a traas,	285
	†That, sin that god Adam had mad of erthe	
	†The thridde part of mankynd, or the ferthe,	
	†Ne wende I nat by possibilitee,	

I stede; rest In stede. F. golde; Tn. gold. 232. F. thoght. In 231, 232, most MSS. have wight, bright; but C. has bryhte, riming with syhte. 233. F. myght. 234. F. thoght. 235. F. Twoo. 238. F. thoght; myght. 240. F. dooth; C. both (l). C. herte; F. hert. 241. F. helde; C. held. C. the (for this). 242. F. Corowned. 244. F. om. wolde seke. 245. F. imperfect; has only nat fynde. C. Half hire bente schulde men; A. (only) inserts of after Half. [282, C. this; for the.] [286. C. om. had.] [287. C. thredde. C. wemen ne; for mankynd or.]

Hadden ever in this world y-be; (B. 289) 192

[The same as B. 290-295.]

*And after that they wenten in compas,

*Daunsinge aboute this flour an esy pas, 200

*And songen, as it wer in carole-wyse,

*This balade, which that I shal yow devyse.

Balade.

[*The same as B. 249-254.*]

Alceste is here, that al that may desteyne. 200

	Had ever in this wyde worlde y-be;	
	+And trewe of love thise women wer echoon.	290
<i>From</i>	+Now whether was that a wonder thing or noon,	
<i>B. 289-295.</i>	+That, right anon as that they gonne espye	
	+This flour, which that I clepe the dayesye,	
	+Ful sodeinly they stinten alle atones,	
	+And kneled down, as it wer for the nones,	295

*And therfor may I seyn, as thinketh me, 247

*This song, in preysing of this lady fre.

Balade.

†Hyd, Absolon, thy gilte tresses clere;

†Ester, ley thou thy meknesse al a-down; 250

†Hyd, Ionathas, al thy frendly manere;

†Penalopee, and Marcia Catoun,

†Mak of your wyfhod no comparisoun;

†Hyde ye your beautes, Isoude and Eleyne,

My lady cometh, that al this may disteyne. 255

A. 192. Haddyn euere. 199. afty; wentyn. 201. songyn; were.
202. whiche; schal. 209. destene. 221. þoure. 224. I-songyn.
B. 247. F. therefor. 248. F. songe. 249. F. Th. *omit*.
C. Hyd absalon thynne gilte tresses clere. T. A. Th. absolon thy.
250. C. meknesse; F. mekenesse. C. adoun; F. adowne. 252.

Halliday is very good but some for revision - first list.
 1st list: Some from his ex. 2nd list: 1st & 2nd - as strange as
 he can get at end of it.

[The same as B. 256-261.]

Alceste is here, that al that may desteyne. 216

[The same as B. 263-266.]

Mak of your trouthe in love no bost ne soun; (B. 267) 221

Nor Ypermistre or Adriane, ne pleyne;

Alceste is here, that al that may desteyne.

Whan that this balade al y-songen was, 224

+Thy faire body, lat hit nat appere, *Thy fair body, lat hit nat appere*

+Lavyne; and thou, Lucesse of Rome toun, *Laveyne; and thou, Lucesse of Rome toun*

+And Polixene, that boghten love so dere, *And Polixene, that boghten love so dere*

+And Cleopatre, with al thy passioun,

+Hyde ye your trouthe of love and your renoun; 260

+And thou, Tisbe, that hast of love swich peyne;

My lady cometh, that al this may disteyne. *My lady cometh, that al this may disteyne*

+Herro, Dido, Laudomia, alle y-fere, *Herro, Dido, Laudomia, alle y-fere*

+And Phyllis, hanging for thy Demophoun, *And Phyllis, hanging for thy Demophoun*

+And Canace, espyed by thy chere, *And Canace, espyed by thy chere* 265

+Ysiphile, betrayed with Jasoun,

maketh Maketh of your trouthe neyther boost ne soun;

Nor Ypermistre or Adriane, ye tweyne;

My lady cometh, that al this may disteyne.

This balade may ful wel y-songen be, 270

C. T. P. Penelope. 253. C. Mak; *rest* Make. F. youre; Tn. your.
C. wyfhod; F. wifhode. 254. F. youre. 255. F. comith (*and in*
I. 262). 257. F. tovne; C. toun. 261. F. Tesbe; C. Tysbe; Tn. A.
Th. Tisbe; T. Tisbee. F. Tn. Th. B. P. of; C. T. A. for. C. swich;
F. suche. 263. Th. Hero; MSS. Herro. C. Th. Laodomya; *rest*
laudomia. 266. C. T. Th. bytrayed. 267. C. soun; F. sovne.

Her name was Alceste the debonayre;
 I prey to god that ever falle she fayre! 180
 †For ne hadde confort been of her presence
 †I had be deed, withouten any defence,
 †For drede of Loves wordes and his chere,
 †As, whan tyme is, her-after ye shal here.
 Byhynd this god of love, up-on this grene, 185
 †I saw cominge of ladyës nyntene
 †In ryal abite, a ful esy pas,
 †And after hem com of wemen swich a tras,
 That, sin that god Adam made of erthe,
 The thredde part of wemen, ne the ferthe, 190
 †Ne wende I nat by possibilitee

*As I have seyde erst, by my lady free; *Alceste*

*For certeynly alle these mow nat suffyse

*To apperen with my lady in no wyse.

*For as the sonne wol the fyr disteyne,

*So passeth al my lady sovereyne, 275

That is so good, so fair, so debonaire;

I prey to god that ever falle her faire!

†For, nadde comfort been of her presence,

†I had ben deed, withouten any defence,

†For drede of Loves wordes and his chere; 280

†As, whan tyme is, her-after ye shal here.

Behynd this god of love, upon the grene,

†I saugh cominge of ladyës nyntene *the new instead.*

†In real habit, a ful esy paas;

†And after hem com of women swich a traas, *maner* 285

That, sin that god Adam had mad of erthe,

The thridde part of mankynd, or the ferthe,

†Ne wende I nat by possibilitee,

A. [185. Byhynde.] [186. ladyis nyntene.] [192. Haddyn.]
 [196. whiche; dayseye.] [197. styntyn; atonys.] [198. knelede;
 were; nonys.] 225. sote. 226. settyn. 227. ordere; cumpas;
 in-veroun. 228. thanne. B. 271. F. seyde; Tn. seid. 272. Tn.
 mow; F. Th. mowe; T. A. may. 274. F. wole; fire. 276. F.

From
 A. 192-198.

Hadden ever in this world y-be.
 †And trewe of love these wemen were echoon.
 †Now whether was that a wonder thing or noon,
 †That, right anon as that they gunne espye
 †This flour, which that I clepe the dayesye, 195
 †Ful sodeinly they stinten alle atones,
 And kneled adoun, as it wer for the nones.

*Upon the softe and swote grene gras 225
 †They setten hem ful softly adoun, (B. 301)
 By ordre alle in compas, alle enveroun.
 First sat the god of love, and than this quene

Had ever in this wyde worlde y-be ;
 †And trewe of love these women wer echoon. 290
 †Now whether was that a wonder thing or noon,
 †That, right anon as that they gonne espye
 †This flour, which that I clepe the dayesye,
 †Ful sodeinly they stinten alle at ones,
 And kneled doun, as it wer for the nones, 295
 *And songen with o vois, 'Hele and honour
 *To trouthe of womanhede, and to this flour
 *That berth our alder pris in figuringe ! *the berthe is a symbol*
 *Her whyte coroun berth the witnessinge ! *on good noble*
 And with that word, a-compas envirooun, 300
 †They setten hem ful softly adoun. *in a wide all round about*
 First sat the god of love, and sith his quene

faire; Tn. fair. 279. F. Tn. hadde; T. A. had. F. dede; Tn. deed.
 282. F. Behynde; A. Behynd. 283. F. comyng; Tn. comyng. F.
 Nientene; Tn. nyentene; T. A. nyntene. 284. F. habite. 285. F.
 coome. F. wymen; T. wemen; Th. B. P. women; A. wommen.
 286. F. hadde made. 290. F. echon. 291. F. wheither (*pronounced*
whet). F. non. 293. F. daysie; Tn. dayesie. 294. F. styten
 (*miswritten for stynten*). T. at ones; F. attones. 295. F. knelede
 downe; were. 296. T. A. hele; Tn. heele; F. heel. 297. F.
 The (*for To*); rest To. 298. F. bereth. 299. F. Hire; corowne.
 F. beryth; Tn. berth. 301. F. softly; Tn. softly.

[*The same as B. 303, 304.*]
 As they were of degree ful curteisly; (B. 305) 231
 [*The same as B. 306, 307.*]
 I, lening faste by under a bente, (B. 308) 234
 [*The same as B. 309, 310.*]
 The god of love on me his eye caste, (B. 311) 237
 And seyde, 'who resteth ther?' and I answerde
 Un-to his axing, whan that I him herde,
 [*The same as B. 314, 315.*]
 In my presence, and that so boldely? (B. 316) 242
 †For it wer better worthy, trewely,
 A werm to comen in my sight than thou.

†With the whyte coroun, clad in grene;
 †And sithen al the remenant by and by, *side by side See Myne.*
 As they were of estaat, ful curteisly; 305
 †Ne nat a word was spoken in the place
 †The mountance of a furlong-wey of space. *2 1/2 m.*
 I kneling by this flour, in good entente
 †Abood, to knowen what this peple mente,
 †As stille as any stoon; til at the laste, 310
 This god of love on me his eyen caste,
 And seyde, 'who kneleth ther?' and I answerde
 Unto his asking, whan that I hit herde,
 †And seyde, 'sir, hit am I'; and com him neer,
 †And salued him. Quod he, 'what dostow heer 315
 So nigh myn owne flour, so boldely?
 †For it wer better worthy, trewely,
 A worm to neghen neer my flour than thou.'

A. 231. degre. 234. lenyng; vndyr. 238. ho (*for* who). 239. axsyng. 243. were bettere. 244. come; syht. 247. Myne; ben. 248. myn. 249. mysseyst. 251. lettist. 252. seruyn; haldist. 254. tixt. 258. thyn; cole. B. 303. F. corowne; C. corone. 304. F. remenaunt; C. remenant. 306. F. worde. 308. F. floure. 309. F. Aboode; Tn. Abood. 310. F. ston. F. last; C. laste.

[The same as B. 319, 320.]

*My servaunts been alle wyse and honourable. 247

Thou art my mortal fo, and me warreyest, (B. 322)

†And of myne olde servaunts thou misseyest,

†And hinderest hem with thy translacioun, 250

And lettest folk to han devocioun

†To serven me, and haldest hit folye

To troste on me. Thou mayst hit nat denye;

For in pleyn text, hit nedeth nat to glose,

[The same as B. 329-331.]

*And thinkest in thy wit, that is ful cool, 258

*That he nis but a verray propre fool

†‘And why, sir,’ quod I, ‘and hit lyke yow?’

†‘For thou,’ quod he, ‘art ther-to nothing able. ^{Swetland} 320

*Hit is my relik, digne and delytable, ^{(F. myn petyounes) 320. A. myn petyounes}

And thou my fo, and al my folk werreyest, ^{ma B. 322. 320}

†And of myn olde servaunts thou misseyest, ³²⁰

†And hindrest hem, with thy translacioun,

And lettest folk from hir devocioun 325

†To serve me, and holdest hit folye

To serve Love. Thou maist hit nat denye;

For in pleyn text, with-uten nede of glose,

†Thou hast translated the Romaunce of the Rose,

†That is an heresy ageyns my lawe, 330

†And makest wyse folk fro me withdrawe.

311. F. hyse eighen. -312. F. there. 314. F. B. (only) om. sir.
C. cam; F. come. C. ner; F. nere (see l. 318). 315. A. salued;
F. salwed; C. sawewe. C. her; F. here. 316. F. ovne flour. 317.
C. A. For; rest om. 318. F. worme; Tn. worm; C. worm. Tn.
neer; F. ner. 319. F. sire. 321. Tn. relik; F. relyke. 322.
F. foo; folke. 323. F. servauntes; Tn. servauntz. 324. Tn.
hindrest; F. hynderest. 325. F. folke. 326, 327. F. om. from me
to serve. 328. F. pleyne. 329. F. Tn. B. om. translated (!);
perhaps read translát; but see l. 425. 330. F. ayeins. 331. F. folke.

From
A. 93-96. | And that the sonne out of the south gan weste,
And closed was the flour and goon to reste
For derknesse of the night, of which she dredde,
†Hom to myn hous ful swiftly I me spedde

From
A. 106. | To seen that flour, as ye han herd devyse.

From
A. 97-104. | †And, in a litel erber that I have,
Y-benched newe with turves fresshe y-grave,
†I bad men shulde me my couche make;
†For deynte of the newe someres sake, 100
†I bad hem strowe floures on my bed.
†Whan I was layd, and had myn eyen hed,
I fel a-slepe within an houre or two.
Me mette how I was in the medew tho,

*Til at the laste a larke song above: 141

*‘I se,’ quod she, ‘the mighty god of love!’

*Lo! yond he cometh, I se his winges sprede!’

Whan that the sonne out of the south gan weste,
And that this flour gan close and goon to reste
For derknesse of the night, the which she dredde,
†Hom to myn hous ful swiftly I me spedde 200
*To goon to reste, and erly for to ryse,
To seen this flour to sprede, as I devyse.

B. 822

†And, in a litel herber that I have, *herber, orig. a green "le y"*

That benched was on turves fresshe y-grave,
†I bad men sholde me my couche make; 205

†For deyntee of the newe someres sake,

†I bad hem strawen floures on my bed.

†Whan I was leyd, and had myn eyen hed, *- hidden? "the" "green" "herber"?*
I fel on slepe in-with an houre or two;
Me mette how I lay in the medew tho, *for her? "the" "green" "herber"?* 210

From
A. 106. | To seen that flour, as ye han herd devyse,
Tho gan I loken endelong the mede,
And saw him come, and in his hond a quene, 145
Clothed in ryal abite al of grene.
†A fret of gold she hadde next her heer,
†And up-on that a whyt coroun she beer
With many floures, and I shal nat lye;
For al the world, right as the dayesye 150
†I-coroned is with whyte leves lyte,
Swich were the floures of her coroun whyte.
For of o perle fyn and oriental

To seen this flour that I so love and drede.

And from a-fer com walking in the mede

The god of love, and in his hande a quene; *cf. R. 1. 1. 1075*

And she was clad in real habit grene. *cf. R. 1. 1. 1075*

†A fret of gold she hadde next her heer, 215

†And upon that a whyt coroun she beer *cf. R. 1. 1. 1075*

With florouns smalē, and I shal nat lye;

flours
radiating For al the world, ryght as a dayesye

†Y-corouned is with whyte leves lyte,

So were the florouns of her coroun whyte; 220

For of o perle fyne, oriental, *(cf. R. 1. 1. 1075)*

147. frette; goold; hyre ber. 148. corone sche ber. 149. mane (1) *Take the 3^d flourys.* 150. dayseye. 151. I-corounede; leuys. 152. flourys; *1. coroun.*
corene (sic). B. 197. all west; read weste (as in MS. Add. 9832). 222, 223
198. F. flour. all rest; read reste (as in MS. Add. 9832 and in l. 201).
199. Th. dredde (rightly); rest dred. 200. Tn. hom;
F. Home. Th. spedde (rightly); rest sped. 202. F. flour. F. B.
(only) omit to. 208. F. leyde; A. laid. 209. F. twoo. 210.
Tn. medew; F. medewe; T. A. medow. 211, 212. F. (only) trans-
poses these lines. 211. T. A. so love; rest love so. 212. Tn.
com; Th. cam; rest come. 214. Tn. habit; F. habite. 215. C.
hadde; rest had (badly). 216. C. whit; P. whyt; F. Tn. B. white.
T. coroun; C. corone; F. corwne; Tn. Th. crowne (but corowne in
ll. 220, 223). 217 (and 220). Th. florouns; Tn. flouruns; F.
flourouns; B. flowrouns; rest floures. 218. C. world; F. worlde.
Tn. dayesie; F. daysye. 220. F. corovne; T. coroune; Tn. Th.
B. corowne; A. croun.

[The same as B. 222-226.]

Of silk, y-brouded ful of grene greves; (B. 227)
 A garlond on his heed of rose-leves 160

*Steked al with lillie floures newe;

*But of his face I can nat seyn the hewe.

For sekirly his face shoon so brighte,

*That with the gleem a-stoned was the sighte;
 A furlong-wey I mighte him nat beholde. 165

But at the laste in hande I saw him holde

†Two fyry dartes, as the gledes rede;

And aungellich his wenges gan he sprede.

†Her whyte coroun was y-maked al;

†For which the whyte coroun, above the grene,

†Made her lyk a daysie for to sene,

†Considered eek hir fret of gold above. 225

†Y-clothed was this mighty god of love

In silke, enbrouded ful of grene greyes, *silke grene*

In-with a fret of rede rose-leves, *rose-leves*

*The fresshest sin the world was first bigonne.

*His gilte heer was corouned with a sonne, 230

*In-stede of gold, for hevynesse and wighte; *for hevynesse*

Therwith me thoughte his face shoon so brighte

That wel unnethes mighte I him beholde;

And in his hande me thoughte I saugh him holde

†Two fyry dartes, as the gledes rede; *as the gledes rede* 235

And aungellyke his winges saugh I sprede.

A. 159. I-broudede; greuys. 160. hed; leuys. 161. Stekid; lylle flourys. 163. schon; bryhte. 164. gleem a-stoned; syhte. 165. myhte; not. 167. Tho (*error for Two*); fery dartis; gleedys. 168. hyse wengis. 179. the thebonoyre (*sic*). 180. preye; euee. B. 222. F. Hire. F. corovne; C. coroun (*and in l. 223*). 224. F. hire lyke. 225. F. eke; golde. 229. F. worlde; Tn. world. 230. F. Tn. gilte; T. A. gilt. Tn. heer; F. here; A. hair. 231. F.

†And al be that men seyn that blind is he,
 Al-gate me thoughte he mighte wel y-se; 170
 [The same as B. 239-246.]
 Her name was Alceste the debonayre;
 I prey to god that ever falle she fayre! 180
 [Nearly as B. 278-288; see p. 22.]

†And al be that men seyn that blind is he,
 Al-gate me thoughte that he mighte se;
 †For sternely on me he gan biholde,
 †So that his loking doth myn herte colde. 240
 †And by the hande he held this noble quene,
 †Corouned with whyte, and clothed al in grene,
 †So womanly, so benigne, and so meke,
 †That in this world, thogh that men wolde seke,
 †Half/her beautee shulde men nat fynde 245
 †In creature that formed is by kynde.

From
 B. 276-288. That is so good, so fair, so debonaire;
 I prey to god that ever falle her faire!
 †For, nadde comfort been of her preseace,
 †I had ben deed, withouten any defence,
 †For drede of Loves wordes and his chere; 280
 †As, when tyme is, her-after ye shal here.
 †Behynd this god of love, upon the grene,
 †I saugh cominge of ladyes nyntene
 †In real habit, a ful esy paas;
 †And after hem com of women swich a traas, 285
 †That, sin that god Adam had mad of erthe
 †The thridde part of mankynd, or the ferthe,
 †Ne wende I nat by possibilitee,

I stede; rest In stede. F. golde; Tn. gold. 232. F. thought. In
 231, 232, most MSS. have wight, bright; but C. has bryhte, riming with
 syhte. 233. F. myght. 234. F. thought. 235. F. Twoo.
 238. F. thought; myght. 240. F. dooth; C. both (l). C. herte; F.
 hert. 241. F. helde; C. held. C. the (for this). 242. F. Corowned.
 244. F. om. wolde seke. 245. F. imperfect; has only nat fynde. C.
 Half hire beute schulde men; A. (only) inserts of after Half. [282,
 C. this; for the.] [286. C. om. had.] [287. C. thredde. C.
 wemen ne; for mankynd or.]

Hadden ever in this world y-be; (B. 289) 192

[The same as B. 290-295.]

*And after that they wenten in compas,
 *Daunsinge aboute this flour an esy pas, 200
 *And songen, as it wer in carole-wyse,
 *This balade, which that I shal yow devyse.

Balade.

[The same as B. 249-254.]

Alceste is here, that al that may desteyne. 209

From B. 289-295.	Had ever in this wyde worlde y-be; †And trewe of love thise women wer echoon. 290 †Now whether was that a wonder thing or noon, †That, right anoon as that they gonne espye †This flour, which that I clepe the dayesye, †Ful sodeinly they stinten alle atones, †And kneled down, as it wer for the nones, 295
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*And therfor may I seyn, as thinketh me, 247
 *This song, in preysing of this lady fre.

Balade.

†Hyd, Absolon, thy gilte tresses clere;
 †Ester, ley thou thy mekenesse al a-down; 250
 †Hyd, Ionathas, al thy frendly manere;
 †Penalopee, and Marcia Catoun,
 †Mak of your wyfhod no comparisoun;
 †Hyde ye your beautes, Isoude and Eleyne,
 My lady cometh, that al this may disteyne. 255

A. 192. Haddyn euere. 199. after; wentyn. 201. songyn; were.
 202. whiche; schal. 209. destene. 221. þoure. 224. I-songyn.
 B. 247. F. therefore. 248. F. songe. 249. F. Tn. omit.
 C. Hyd absalon thynne gilte tresses clere. T. A. Th. absolon thy.
 250. C. mekenesse; F. mekenesse. C. adoun; F. adowne. 252.

*Balade is a song of love, but here for another - see note
 The name of the song is given by the author as "Balade" - 11-13 lines
 the whole of the song.*

[The same as B. 256-261.]

Alceste is here, that al that may desteyne. 216

[The same as B. 263-266.]

Mak of your trouthe in love no bost ne soun; (B. 267) 221

Nor Ypermistre or Adriane, ne pleyne;

Alceste is here, that al that may desteyne.

Whan that this balade al y-songen was, 224

†Thy faire body, lat hit nat appere,

†Lavyne; and thou, Lucesse of Rome toun,

†And Polixene, that boghten love so dere, *same as in B. 261*

†And Cleopatre, with al thy passioun,

†Hyde ye your trouthe of love and your renoun; 260

†And thou, Tisbe, that hast of love swich peyne;

My lady cometh, that al this may disteyne.

†Herro, Dido, Laudomia, alle y-fere, 261

†And Phyllis, hanging for thy Demophoun,

†And Canace, espyed by thy chere, *same as in B. 261* 265

†Ysiphile, betrayed with Jasoun,

Maketh of your trouthe neyther boost ne soun;

Nor Ypermistre or Adriane, ye tweyne;

My lady cometh, that al this may disteyne.

This balade may ful wel y-songen be, 270

C. T. P. Penelope. 253. C. Mak; rest Make. F. youre; Tn. your.
C. wyfhod; F. wifhode. 254. F. youre. 255. F. comith (and in
L. 262). 257. F. tovne; C. toun. 261. F. Tesbe; C. Tysbe; Tn. A.
Th. Tisbe; T. Tisbee. F. Tn. Th. B. P. of; C. T. A. for. C. swich;
F. suche. 263. Th. Hero; MSS. Herro. C. Th. Laodomya; rest
laudomia. 266. C. T. Th. bytrayed. 267. C. soun; F. sovne.

Her name was Alceste the debonayre;
 I prey to god that ever falle she fayre! 180
 †For ne hadde confort been of her presence
 †I had be deed, withouten any defence,
 †For drede of Loves wordes and his chere,
 †As, whan tyme is, her-after ye shal here.
 From Byhynd this god of love, up-on this grene, 185
 A. 179-191. †I saw cominge of ladyës nyntene
 †In ryal abite, a ful esy pas,
 †And after hem com of wemen swich a tras,
 That, sin that god Adam made of erthe,
 The thredde part of wemen, ne the ferthe, 190
 †Ne wende I nat by possibilittee

*As I have seyde erst, by my lady free; *Alceste*
 *For certeynly alle these mow nat suffyse
 *To apperen with my lady in no wyse.
 *For as the sonne wol the fyr disteyne,
 *So passeth al my lady sovereyne, 275
 That is so good, so fair, so debonaire;
 I prey to god that ever falle her faire!
 †For, nadde comfort been of her presence,
 †I had ben deed, withouten any defence,
 †For drede of Loves wordes and his chere; 280
 †As, when tyme is, her-after ye shal here.
 Behynd this god of love, upon the grene,
 †I saugh cominge of ladyës nyntene *only till 9 she was instead.*
 †In real habit, a ful esy paas; *19.*
 †And after hem com of women swich a traas, *more than* 285
 That, sin that god Adam had mad of erthe,
 The thridde part of mankynd, or the ferthe,
 †Ne wende I nat by possibilittee,

A. [185. Byhynde.] [186. ladyis nynetene.] [192. Haddyn.]
 [196. whiche; dayseye.] [197. styntyn; atonys.] [198. knelede;
 were; nonys.] 225. sote. 226. settyn. 227. ordere; cumpas;
 in-veroun. 228. thanne. B. 271. F. seyde; Tn. seid. 272. Tn.
 mow; F. Th. mowe; T. A. may. 274. F. wole; fire. 276. F.

Hadden ever in this world y-be.
 †And trewe of love these wemen were echoon.
 †Now whether was that a wonder thing or noon,
 †That, right anon as that they gunne espye
 †This flour, which that I clepe the dayesye, 195
 †Ful sodeinly they stinten alle atones,
 And kneled adoun, as it wer for the nones.

*Upon the softe and swote grene gras 225
 †They setten hem ful softly adoun, (B. 301)
 By ordre alle in compas, alle enveroun.
 First sat the god of love, and than this quene

Had ever in this wyde worlde y-be;
 †And trewe of love thise women wer echoon. 290
 †Now whether was that a wonder thing or noon,
 †That, right anon as that they gonne espye
 †This flour, which that I clepe the dayesye,
 †Ful sodeinly they stinten alle at ones,
 And kneled down, as it wer for the nones, 295
 *And songen with o vois, 'Hele and honour
 *To trouthe of womanhede, and to this flour
 *That berth our alder pris in figuringe! *(The whole scene is a fine symbolic*
 *Her whyte coroun berth the witnessinge!' *on good note)*
 And with that word, a-compas enviroon, 300
 †They setten hem ful softly adoun. *in a circle with a sword at each*
 First sat the god of love, and sith his quene

faire; Tn. fair. 279. F. Tn. hadde; T. A. had. F. dede; Tn. deed.
 282. F. Behynde; A. Behynd. 283. F. comyng; Tn. comynge. F.
 Nientene; Tn. nyentene; T. A. nyntene. 284. F. habite. 285. F.
 coome. F. wymen; T. wemen; Th. B. P. women; A. wommen.
 286. F. hadde made. 290. F. echon. 291. F. wheither (*pronounced*
wher). F. non. 293. F. daysie; Tn. dayesie. 294. F. styten
 (*miswritten for stynten*). T. at ones; F. attones. 295. F. knelede
 dovne; were. 296. T. A. hele; Tn. heele; F. heel. 297. F.
 The (*for To*); rest To. 298. F. bereth. 299. F. Hire; corowne.
 F. beryth; Tn. berth. 301. F. softly; Tn. softly.

[The same as B. 303, 304.]

As they were of degree ful curteisly; (B. 305) 231

[The same as B. 306, 307.]

I, lening faste by under a bente, (B. 308) 234

[The same as B. 309, 310.]

The god of love on me his eye caste, (B. 311) 237

And seyde, 'who resteth ther?' and I answerde

Un-to his axing, whan that I him herde,

[The same as B. 314, 315.]

In my presence, and that so boldly? (B. 316) 242

†For it wer better worthly, trewely,

A werm to comen in my sight than thou.

†With the whyte coroun, clad in grene;

†And sithen al the remenant by and by, *side by side Se. Mary*

As they were of estaat, ful curteisly; 305

†Ne nat a word was spoken in the place

†The mountance of a furlong-wey of space. *2. 1. me.*

I kneling by this flour, in good entente

†Abood, to knowen what this peple mente,

†As stille as any stoon; til at the laste, 310

This god of love on me his eyen caste,

And seyde, 'who kneleth ther?' and I answerde

Unto his asking, whan that I hit herde,

†And seyde, 'sir, hit am I'; and com him neer,

†And salued him. Quod he, 'what dostow heer 315

So nigh myn owne flour, so boldly?

†For it wer better worthly, trewely,

A worm to neghen neer my flour than thou.'

A. 231. degre. 234. lenynge; vndyr. 238. ho (for who). 239. axsynge. 243. were bettere. 244. come; syht. 247. Myne; ben. 248. myn. 249. mysseyst. 251. lettist. 252. seruyn; haldist. 254. tixt. 258. thyn; cole. B. 303. F. corowne; C. corone. 304. F. remenaunt; C. remenant. 306. F. worde. 308. F. floure. 309. F. Aboode; Tn. Abood. 310. F. ston. F. last; C. laste.

[*The same as B. 319, 320.*]

*My servaunts been alle wyse and honourable. 247

Thou art my mortal fo, and me warreyest, (B. 322)

†And of myne olde servaunts thou misseyest,

†And hinderest hem with thy translacioun, 250

And lettest folk to han devocioun

†To serve me, and haldest hit folye

To troste on me. Thou mayst hit nat denye;

For in pleyn text, hit nedeth nat to glose,

[*The same as B. 329-331.*]

*And thinkest in thy wit, that is ful cool, 258

*That he nis but a verray propre fool

†‘And why, sir,’ quod I, ‘and hit lyke yow?’

†‘For thou,’ quod he, ‘art ther-to nothing able. *Swale 320*

*Hit is my relik, digne and delytable, (*many variations*)

And thou my fo, and al my folk werreyest, *ma. 321. 322.*

†And of myn olde servaunts thou misseyest, *322.*

†And hindrest hem, with thy translacioun,

And lettest folk from hir devocioun 325

†To serve me, and holdest hit folye

To serve Love. Thou maist hit nat denye;

For in pleyn text, with-uten nede of glose,

†Thou hast translated the Romaunce of the Rose,

†That is an heresy ageyns my lawe, 330

†And makest wyse folk fro me withdrawe.

311. F. hyse eighen. -312. F. there. 314. F. B. (*only*) om. sir.
C. cam; F. come. C. ner; F. nere (*see l. 318*). 315. A. salued;
F. salwed; C. salewede. C. her; F. here. 316. F. ovne floure. 317.
C. A. For; *rest om.* 318. F. worme; Tn. worm; C. werm. Tn.
neer; F. ner. 319. F. sire. 321. Tn. relik; F. relyke. 322.
F. foo; folke. 323. F. servautes; Tn. servauntz. 324. Tn.
hindrest; F. hynderest. 325. F. folke. 326, 327. F. om. *from me*
to serve. 328. F. pleyne. 329. F. Tn. B. om. translated (!);
perhaps read translat.; but see l. 425. 330. F. ayeins. 331. F. folke.

- *That loveth paramours, to harde and hote. *no extreme affection* 260
- my mother*
dear, this
is that Ch. was
in gold at this *Wel wot I ther-by thou beginnest dote
- *As olde foles, whan hir spirit fayleth ;
- *Than blame they folk, and wite nat what hem ayleth.
- *Hast thou nat mad in English eek the book
- How that Crisseyde Troilus forsook, (B. 332) 265
- In shewingge how that women han don mis?
- *But natheles, answer me now to this,
- *Why noldest thou as wel han seyde goodnesse
- *Of women, as thou hast seyde wikkednesse?
- *Was ther no good matere in thy mynde, 270
- *Ne in alle thy bokes coudest thou nat fynde
- *Sum story of women that wer goode and trewe?
- *Yis! god wot, sixty bokes olde and newe
- *Hast thou thy-self, alle fulle of stories grete,
- *That bothe Romains and eek Grekes trete 275
- *Of sundry women, which lyf that they ladde,
- *And ever an hundred gode ageyn oon badde.
- *This knoweth god, and alle clerkes eke,
- *That usen swiche maters for to seke. *See the p. 140*
- *What seith Valerie, Titus, or Claudian? 280
- *What seith Ierome ageyns Iovinian?
- *How clene maydens, and how trewe wyves,
- *How stedfast widwes during al hir lyves,

And of Creseyde thou hast seyde as thee liste, 332

That maketh men to wommen lasse triste, *hml.*

A. 260. lounth paramouris. 262. folis; spryt (*sic*) faylyth. 263. wete; ealyth. 264. englys ek; bok. 265. forsok. 267. Bit (*for But*). 268. noldist; a (*for have or han*); goodnes. 269. wekedenes. 270. matyr; thyn. 271. thyn bokys ne coudist; (*I omit ne*). 272. were. 273. lx. bokys. 274. thyn-self; storyis. 275. romaynys; ek grekis. 276. sundery; whiche; ledde. 277. euere; hunderede goode; on. 278. knowith; clerkis ek. 279.

- *Telleth Ierome; and that nat of a fewē,
 *But, I dar seyn, an hundred on a rewe; 285
 *That hit is pitee for to rede, and routhe,
 *The wo that they enduren for hir trouthe.
 For to hir love were they so trewe, (B. 334)
 *That, rather than they wolde take a newe,
 *They chosen to be dede in sundry wyse, 290
 *And deyden, as the story wol devyse;
 *And som were brend, and some wer cut the hals,
 *And som dreynt, for they wolden nat be fals.
 *For alle keped they hir maydenhed,
 *Or elles wedlok, or hir widwehed. 295
 *And this thing was nat kept for holinesse,
 *But al for verray vertu and clennessē,
 *And for men shulde sette on hem no lak;
 *And yit they weren hethen al the pak,
 *That wer so sore adrad of alle shame. 300
 *These olde wemen kepte so hir name,
 *That in this world I trow men shal nat fynde
 *A man that coude be so trewe and kynde,
 *As was the leste woman in that tyde.
 *What seith also the epistels of Ovyde 305
 *Of trewe wyves, and of hir labour?
 *What Vincent, in his Storial Mirour?

*See something of Vincent's work
 "The Storial Mirour"*

That ben as trewe as ever was any steel. 334

vsyn sweche materis; sek. 282. maydenys; wuyns. 283. stede-
 faste wedewys durynge alle here lyuys. 284. Tellyth. 285. hum-
 derede. 286. pete. 287. endure; here. 289. rathere; wole
 (error for wolde). 290. chose; ded; sundery. 291. deiedyn;
 wele (for wol). 293. dreynkt (!); thy (for they); woldyn. 294.
 kepid; maydynhed. 295. ellis wedlek; here wedewehed. 299.
 were hethene. 302. schal. 303. trowe. 305. epistelle (see
 note). 306. wuyns. 307. estorial. B. 332. F. seyde; the.

*Eek al the world of autours maystow here,
 *Cristen and hethen, trete of swich matere ;
 *It nedeth nat alday thus for tendyte. 310
 *But yit I sey, what eyleth thee to wryte
 *The draf of stories, and forgo the corn?
 By seint Venus, of whom that I was born, (B. 338)
 Although [that] thou reneyed hast my lay, (B. 336)
 As othere olde foles many a day, (B. 337) 315
 Thou shalt repente hit, that hit shal be sene!
 Than spak Alceste, the worthieste quene,
 [The same as B. 342, 343.]
 Ageyns these points that ye han to him meved ; 320
 [The same as B. 345, 346.]

*Of thyn answere avyse thee right weel ; 335
 For, thogh that thou reneyed hast my lay,
 As other wrecches han doon many a day,
 By seynt Venus, that my moder is,
 If that thou live, thou shalt repenten this
 So cruelly, that hit shal wel be sene! 340
 Tho spak this lady, clothed al in grene,
 †And seyde, 'god, right of your curtesye,
 †Ye moten herknen if he can replye
 Agayns al this that ye han to him meved ;
 †A god ne sholde nat be thus agreved, 345
 †But of his deitee he shal be stable,

A. 308. te (*for* the); autourys. 309. Cristene; hethene. 310. nedyth; to endite. 311. seye; eyleth the. 312. storyis; forgete, *with gete over erasure; read* forgo. 313. Be (*for* By). 314. Al-thow; *I supply* that; reneyist (*sic*) hast myn. 315. folys. 316. so that (*for* that; *I omit* so). 317. Thanne; worthyere (!). 320. poyntys; mevid. [322. dede (*for* deitee; *the scribe's error*).] 323. ek. 325. tothyr. 327. hereth manye; I-feynyd. 330. tabourryn; soure; manye. 332. sum. 333. prere (!). 335. che; partyth; nygh (!). B. 335. F. the. 336. T. A. that; rest

And therto rightful and eek merciable.

*He shal nat rightfully his yre wreke

*Or he have herd the tother party speke. 325

*Al ne is nat gospel that is to yow pleynd;

*The god of love herth many a tale y-feyned.

From | This man to yow may wrongly been accused,
A. 338, 339. †Ther as by right him oghte been excused;

[*The same as B. 352, 353.*]

That tabouren in your eres many a thing 330

For hate, or for Ielous imagining,

And for to han with yow som daliaunce.

Envye (I prey to god yeve her mischaunce !)

Is lavender in the grete court alway.

†For she ne parteth, neither night ne day, 335

And therto gracious and merciable.

*And if ye nere a god, that knowen al,

*Than mighte hit be, as I yow tellen shal;

This man to you may falsly been accused, 350

†Ther as by right him oghte been excused.

†For in your court is many a losengeour,

†And many a queynte totelere accusour, *See B. 352, 353.*

That tabouren in your eres many a soun,

Right after hir imaginacioun, 355

To have your daliance, and for envye;

*These been the causes, and I shall nat lye.

Envye is lavender of the court alway; *See B. 352, 353.*

†For she ne parteth, neither night ne day,

om. 340. Tn. wel; F. wele. 341. F. Thoo spake. 342. F.
youre. 343. A. herkenen; C. herkenyn; *rest* herken. 348. F.
alle. 349. F. Thanne myght; shalle. 350. F. mane (!). 351. C.
There; *rest* That. F. oughte ben. 352. F. youre courte. 353.
C. Tn. queynte; F. queynt. 354. F. youre; swon (!), *for* sown.
356. F. youre. 357. F. Thise. 358. F. B. lauandere.

†Out of the hous of Cesar; thus seith Dante;
 Who-so that goth, alwey she moot [nat] wante.
 This man to yow may wrongly been accused,
 †Ther as by right him oghte been excused.
 Or elles, sir, for that this man is nyce, 340
 He may translate a thing in no malyce,
 But for he useth bokes for to make,
 And takth non heed of what matere he take;
 *Therfor he wroot the Rose and eek Crisseyde
 *Of innocence, and niste what he seyde; 345
 [*The same as B. 366, 367.*]
 *For he hath writen many a book er this. 348

†Out of the hous of Cesar; thus seith Dante; 360
 Who-so that goth, algate she wol nat wante.
 From | This man to yow may falsly been accused,
 B. 350, 351. †Ther as by right him oghte been excused.
 And eek, paraunter, for this man is nyce,
 He mighte doon hit, gessing no malyce,
 But for he useth thinges for to make;
 Him rekketh noght of what matere he take; 365

†Or him was boden maken thilke tweye
 †Of som persone, and durste hit nat with-seye;
 *Or him repenteth utterly of this.

A. 337. mote; *I supply* nat. 338. ben acused. 339. There; be;
 oughte ben excusid. 340. sere. 342. vsyth bokis. 343. takyth; hed.
 344. ek. 348. wrete manye; bok. 355. vsyn. [357. oughte.]
 [358. don.] [359. must.] 360. owith; o (*error for* of); verry.
 361. Schewyn; benygnete. 362. heryn here. 363. here com-
 pleyntys. 369. manye; hunderede wyntyr here-. B. 360. C. hous;
 F. house. 362. F. eke parauntere. 363. F. myght. 364. F.
 B. (*only*) om. But. 367. Tn. som; F. somme. 368. T. vttyrly; A.
 vtirly; F. Tn. outrely. 371. F. Tn. B. P. And; *rest* As. 372. F.
 Despite. 373. F. shoalde, 374. F. lyke tirauntez. 376. F.

[The same as B. 369-374.]

That usen wilfulhed and tyrannye. (B. 375) 355

[The same as B. 376-379.]

*And that him oweth, of verray duetee, 360

*Shewen his peple pleyn benignitee,

*And wel to here hir excusaciouns,

*And hir compleyntes and peticiouns,

*In duewe tyme, whan they shal hit profre.

[The same as B. 381-383.]

*And therto is a king ful depe y-sworn, 368

*Ful many an hundred winter heer-biforn;

†He ne hath nat doon so greuously amis

†To translaten that olde clerkes wryten, 370

†As thogh that he of malice wolde endyten

†Despyt of love, and had him-self hit wrought.

†This shulde a rightwys lord have in his thoght, (all thinge he aduise

†And nat be lyk tiraunts of Lumbardye, (in the 12th. & 14

Than han no reward but at tyrannye, regard (all thinge he aduise

†For he that king or lord is naturel, 375

†Him oghte nat be tiraunt ne cruel,

✓ †As is a fermour, to doon the harm he can.

†He moste thinke hit is his lige man, (same, 1, 2, 3, 4

*And is his tresour, and his gold in cofre. 380

†This is the sentence of the philosophre: (same as 1, 2, 3, 4

†A king to kepe his liges in Iustyce;

†With-uten doute, that is his offyce.

kyng. F. lord ys in; rest om. in. 377. F. oght; C. oughte.

F. crewel; B. cruel. 378. F. harme. 379. F. leege; C. Tn. lige;

Th. T. A. B. liege. 382. F. leeges; Tn. liges; C. lygis.

And for to kepe his lordes hir degreë, 370
 [*The same as B. 385-387.*]
 This shal he doon, bothe to pore [and] riche, 374
 [*Nearly as B. 389-403; see footnotes.*]
 [But] axeth mercy with a sorweful herte, (B. 404) 390

Al wol he kepe his lordes hir degree,
 †As hit is right and skilful that they be 385
 †Enhaunced and honoured, and most dere—
 †For they ben half-goddes in this world here—
 Yit mot he doon bothe right, to pore and riche,
 †Al be that hir estat be nat y-liche,
 †And han of pore folk compassioun. 390
 †For lo, the gentil kynd of the leoun!
 †For whan a flye offendeth him or byteth,
 †He with his tayl away the flye smyteth
 †Al esily; for, of his genterye,
 †Him deyneth nat to wreke him on a flye, 395
 †As doth a curre or elles another beste.
 †In noble corage oghte been areste, *sedition and disturbance*
 †And weyen every thing by equitee,
 †And ever han reward to his owen degree.
 †For, sir, hit is no maystrie for a lord (*am easy malle*) 400
 †To dampne a man with-out answeere of word;
 †And, for a lord, that is ful foul to use.
 †And if so be he may him nat excuse,
 But asketh mercy with a dredful herte,

A. 370. lordys. [372. Enhaunsede; *om. and and.*] [373. goddys.]
 374. don; *I supply and.* [375 (B. 389). C. a-lyche.] [387
 (B. 401). C. or; *for of.*] [388 (B. 402). C. wol; *for ful.*] 390.
I supply But. 399, 400. soure. 401. where (= whether). 403.
 makid lewede; *I supply for.* B. 384. F. hise. Th. P. in her; *rest*
om. in. 387. F. -goddys. 388. F. mote; poore. 389. F. hire
 estaat. 390. F. poore. 391. F. loo; kynde. 391. T. A. leoun;
 F. lyoun. 392. F. offendith. 393. F. tayle. F. fle; C. Tn.

[The same as B. 405-412.]

And forthered your lawe with his making.

*Why! he was yong, he kepte your estat;

400

*I not wher he be now a renegat.

But wel I wot, with that he can endyte

He hath mad lewed folk [for] to delyte

[The same as B. 416-423.]

†And profreth him, right in his bare sherte,

405

†To been right at your owne Iugement,

†Than oghte a god, by short avysement, *consideration*

†Considre his owne honour and his trespas.

†For sith no cause of deeth lyth in this cas,

†Yow oghte been the lighter merciable; *more readily merciful in that case*

410

†Leteth your yre, and beth somewhat trefable! *quenching*

†The man hath served yow of his conning,

And forthred wel your lawe in his making.

‘Al be hit that he can nat wel endyte,

Yet hath he mad [the] lewed folk delyte

415

†To serve you, in preysing of your name.

†He made the book that hight the Hous of Fame,

†And eek the Deeth of Blaunche the Duchesse,

†And the Parlement of Foules, as I gesse,

†And al the love of Palamon and Arcyte

420

†Of Thebes, thogh the story is knowen lyte;

†And many an ympne for your halydayes,

†That highten Balades, Roundels, Virelayes;

A. B. P. flye. 394. F. esely; A. esily. C. A. genterye; F. gentrye.

396. F. dooth; best. 397. C. oughte; F. ought. F. ben arest. 399.

F. Tn. Th. B. vnto; rest to. 401. C. P. or; rest of. 402. C. wol; T.

ryght; rest ful. 403. C. T. A. if; rest it. 404. C. om. But. 405.

F. profereth; P. profreth. 406. F. owen; C. Tn. owene; T. oune.

407. F. oght. 409. F. dethe lyeth; caas. 410. All but T. wrongly

insert to before been. 412. F. kunnyng. 413. F. furthred; Tn. forthred.

F. youre. 415. I supply the; in all the copies the line is imperfect.

And for to speke of other besinesse, (B. 424)
 He hath in prose translated Boëce;
 *And of the Wretched Engendring of Mankynde, *see 2*,
 *As man may in pope Innocent y-fynde; 415
 [The same as B. 426-446.]

And, for to speke of other holynesse, *holynesse*
 He hath in prose translated Boëce, *but 2. death in 528* 425

†And mad the Lyf also of seynt Cecyle; *(2 times fail)*
 †He made also, goon sithen a greet whyl,
 †Origenes upon the Maudeleyne; *O. - one of the most eminent than in a*
 †Him oghte now to have the lesse payne; *him 2. l. in 196,*
 †He hath mad many a lay and many a thing. 430
 †‘Now as ye been a god, and eek a king,
 †I, your Alceste, whylom quene of Trace, *?*
 †I aske yow this man, right of your grace,
 †That ye him never hurte in al his lyve;
 †And he shal sweren yow, and that as blyve, 435
 †He shal no more agiltyen in this wyse; *the wrong*
 †But he shal maken, as ye wil devyse,
 †Of wommen trewe in loveinge al hir lyve,
 †Wher-so ye wil, of maiden or of wyve,
 †And forthren yow, as muche as he misseyde 440
 †Or in the Rose or elles in Creseyde.’
 †The god of love answerde her thus anoon,
 †‘Madame,’ quod he, ‘hit is so long agoon
 †That I yow knew so charitable and trewe,
 †That never yit, sith that the world was newe, 445
 †To me ne fond I better noon than ye.

That, if that I wol save my degree, 437
 †I may ne wol nat warne your requeste;
 Al lyth in yow, doth with him what yow leste.
 [*The same as B. 450-495; with And for I in l. 440 (B. 450); holpyn and put me in swich in l. 451 (B. 461);*]

If that I wolde save my degree,
 †I may ne wol nat werne your requeste;
 Al lyth in yow, doth with him as yow leste.
 †I al foryeve, with-uten lenger space; 450
 †For who-so yeveth a yift, or doth a grace,
 †Do hit by tyme, his thank is wel the more;
 †And demeth ye what he shal do therfore.
 †Go thanke now my lady heer,' quod he.
 †I roos, and doun I sette me on my knee, 455
 †And seyde thus: 'Madame, the god above
 †Foryelde yow, that ye the god of love
 †Han maked me his wrathe to foryive;
 †And yeve me grace so long for to live,
 †That I may knowe soothly what ye be, 460
 †That han me holpe and put in this degree.
 †But trewely I wende, as in this cas,
 †Naught have agilt, ne doon to love trespass.
 †Forwhy a trewe man, with-uten drede,

437. wele; myn. 438. wel. B. 425. F. proce; *rest* prose. 426. F. maade; lyfe. 427. A. sithen; *rest* is. F. grete. 429. F. oughte. 430. F. maade; thinge. 431. F. be; C. A. ben. 435. A. sueren; *rest* sware to (*less happily*). C. T. A. as; *which the rest omit*. 436. C. T. A. no; *rest* neuer. 437. C. T. A. he; *rest om.* F. wol. 438. F. lyfe (*but see l. 434*). 439. F. wol; wyfe. 442. F. answerede; Th. answerde (*better*). F. (*only*) *om.* thus. 444. F. knewe. 445. C. sith; F. syn. F. worlde. 446. C. T. A. fond; F. founde. 447. F. ye; *rest* l. F. wolde; P. wolde; *rest* wol, wole, wolle. 449. C. Th. lyth; Tn. lith; F. lyeth. F. liste. 451. F. yifte; dooth. 454. P. her; *rest* here. 455. F. dovne. 457. C. Tn. T. A. ye; *rest om.* 459. F. Tn. Th. B. P. *all om.* yeve me (*wrongly*); C. T. A. *retain it*. 461. C. holpyn; Th. holpen; *rest* holpe. C. F. Tn. *needlessly insert me after put*. C. swich (*for this*). 462. C. trewely; F. trewly.

may (*over erasure*) for oghte in l. 456 (B. 466); this at
for that of in l. 467 (B. 477); lyf for tyme in l. 472
(B. 482); leuyng miswritten for louyng in l. 475

†Hath nat to parten with a theves dede; *Lat. no part. before*
†Ne a trewe lover oghte me nat blame, *in B. this; & that*
†Thogh that I speke a fals lover som shame.
†They oghte rather with me for to holde,
†For that I of Creseyde wroot or tolde,
†Or of the Rose; what-so myn auctour mente, 470
†Algate, god wot, hit was myn entente
†To forthren trouthe in love and hit cheryce;
†And to be war fro falsnesse and fro vyce
†By swich ensample; this was my meninge.
†And she answerde, 'lat be thyn arguinge; 475
†For Love ne wol nat countrepleied be *kind be argued at*
†In right ne wrong; and lerne that of me!
†Thou hast thy grace, and hold thee right ther-to.
†Now wol I seyn what penance thou shalt do
†For thy trespas, and understond hit here: 480
†Thou shalt, whyl that thou livest, yeer by yere,
†The moste party of thy tyme spende
†In making of a glorious Legende
†Of Gode Wommen, maideness and wyves,
†That weren trewe in lovinge al hir lyves; 485
†And telle of false men that hem bitrayen,
†That al hir lyf ne doon nat but assayen
†How many wommen they may doon a shame;
†For in your world that is now holde a game.

B. 466. F. oght. *All wrongly omit final e in oght; and all but C. wrongly insert to before blame.* 467. F. spake; Tn. spede; rest speke. 473. F. ben; C. be. 477. C. this at (*for that of*). 478. F. holde; *all the.* 480. C. A. and; *rest om.* T. to put the out of were (*for and—here*). 481. F. while; yere by yere. 482. F. partye.

(B. 485); lestyth *for* lyke *tn l.* 480 (B. 490); and thyn
for this *in l.* 485 (B. 495).]

[*The same as B. 498-507.*]

†And thogh thee lyke nat a lover be, 490

†Spek wel of love; this penance yive I thee.

†And to the god of love I shal so préye,

†That he shal charge his servants, by any weye,

†To forthren thee, and wel thy labour quyte;

†Go now thy wey, this penance is but lyte. 495

*And whan this book is maad, yive hit the quene

*On my behalfe, at Eltham, or at Shene.' *See note p. 100 line 48 of*

†The god of love gan smyle, and than he seyde,

†'Wostow,' quod he, 'wher this be wyf or mayde,

†Or quene, or countesse, or of what degree, 500

†That hath so litel penance yiven thee,

†That hast deserved sorer for to smerte?

†But pitee renneth sone in gentil herte;

†That maystow seen, she kytheth what she is.'

†And I answerde, 'nay, sir, so have I blis, 505

†No more but that I see wel she is good.'

†'That is a trewe tale, by myn hood,'

C. lyf (*for* tyme). 484. C. godde; F. good. F. wymmen; Tn. A. wommen; C. T. wemen. 485. F. trew. C. leuyng (error for lounge). 486. C. false; F. fals. 487. *From* C.; F. Tn. *omit this line*. 488. F. women; Tn. wommen. C. Tn. B. P. they; *rest* that. 489. F. youre worlde. 490. F. the; lovare bee. 491. C. Spek; F. Speke. 493. F. servantez; Tn. servauntz. 495. F. Goo. C. thyn (*for* this). 496. F. maade. 497. F. Sheene; Tn. T. Th. Shene. 502, 503. F. *omits from* sorer to renneth. C. sorere; T. A. sorer; *rest* sore. C. Tn. Th. smerte. C. pete rennyth; Tn. A. pitee renneth. F. soone. 505. C. answerde; F. answered. C. sere; F. sire; Tn. sir. 506. F. Tn. B. Na; *rest* No. F. moore.

[The same as B. 508-537; see footnotes.]

Was hit to thee, to write unstedfastnesse 526

†Quod Love, 'and that thou knowest wel, pardee,

†If hit be so that thou avyse thee.

†Hastow nat in a book, lyth in thy cheste, 510

†The grete goodnesse of the quene Alceste,

†That turned was into a dayesye :

†She that for her husbonde chees to dye,

†And eek to goon to helle, rather than he,

†And Ercules rescowed her, pardee, 515

†And broghte her out of helle agayn to blis?'

†And I answerde ageyn, and seyde, 'yis,

†Now knowe I her! And is this good Alceste,

†The dayesye, and myn owne hertes reste?

†Now fele I wel the goodnesse of this wyf, 520

†That bothe after her deeth, and in her lyf,

†Her grete bountee doubleth her renoun! *prohem*

†Wel hath she quit me myn affeccioun

†That I have to her flour, the dayesye!

†No wonder is thogh Iove her stellifye, *make into a star* 525

†As telleth Agaton, for her goodnesse! *Athenian poet S.H.C. 148.*

†Her whyte coroun berth of hit witesse;

†For also many vertues hadde she,

†As smale floures in her coroun be.

†In remembraunce of her and in honour, 530

†Cibella made the dayesy and the flour *Thyngian goddesses of the Earth*

†Y-coround al with whyt, as men may se;

†And Mars yaf to her coroun *reed*, pardee, *'red like on white pastels'*

†In stede of rubies, set among the whyte. *"in the reed"*

†Therwith this quene wex reed for shame a lyte, 535

†Whan she was preysed so in her presence.

†Than seyde Love, 'a ful gret negligence

Was hit to thee, that ilke tyme thou made

*Of women, sith thou knowest hir goodnesse
 *By preef, and eek by stories heer-biforn;
 *Let be the chaf, and wryt wel of the corn.
 *Why noldest thou han writen of Alceste, 530
 *And leten Criseide been a-slepe and reste?
 *For of Alceste shulde thy wryting be,
 Sin that thou wost that kalender is she
 Of goodnesse, for she taughte of fyn loveinge.
 [*The same as B. 545-549.*]

*"Hyd, Absolon, thy tresses," in balade,
 *That thou forgete her in thy song to sette, 540
 *Sin that thou art so gretly in her dette,
 And wost so wel, that kalender is she *Example See 71*
 *To any woman that wol lover be.
 For she taughte al the craft of fyn loveinge,
 †And namely of wyfhood the livinge, 545
 †And alle the boundes that she oghte kepe;
 †Thy litel wit was thilke tyme a-slepe.
 †But now I charge thee, upon thy lyf,
 †That in thy Legend thou make of this wyf,

528. pref; ek; storyis here. 530. noldist; writyn. 531. latyn;
 ben. 532. thyn wrytynge. 533. wist (*badly*); calandier.
 B. 508. C. T. A. that; *rest om.* 511. C. Tn. grete; F. gret. 512.
 C. Tn. dayesye; F. daysye. 514. F. eke. 516. F. agayne. 518.
 F. hire. 519. C. dayes eye; F. daysie. F. owene. 520. F. weel.
 521. C. bothe; F. both. F. aftir hir deth. C. ek (*for in*). 524.
 C. dayesye; F. daysye. 526. F. hire goodnesse. 527, 529. C. coroun;
 F. corowne. 527. F. berith. 528. C. hath (*badly*). 529. F. Th.
 florouns; *rest floures*. 530. F. honoure. 531. *In margin of F.*
 Cibella mater deorum. F. maade; daysye; floure. 532. C. I-coroned;
 F. Y-crowned. F. white. 533. C. corone; F. corowne. F. reede.
 534. C. set; F. sette. 537. F. Thanne. C. gret; F. grete. F.
 necligence. 538. F. ys (*wrongly*); *rest hit, it.* 540. Th. forgete;
 F. Tn. forgate. F. songe. 542. T. A. so; *rest om.* F. shee.
 543. F. bee. 544. C. taughte; F. taught. F. crafte; Tn. T. A. craft.
 545. F. wyfhode; lyvyng. 546. F. al; oght. 547. F. witte. 548.
 F. the. C. lyf; F. lyfe. 549. F. legende. C. wif; F. wyfe.

[*The same as B. 550, 551.*][*The same as B. 566, 567.*]

†Whan thou hast other smale y-mad before; 550
 †And fare now wel, I charge thee no more.
 *But er I go, thus muche I wol thee telle,
 *Ne shal no trewe lover come in helle.
 *Thise other ladies sittinge here arowe
 *Ben in thy balade, if thou canst hem knowe, 555
 *And in thy bokes alle thou shalt hem fynde;
 *Have hem now in thy Legend alle in mynde,
 *I mene of hem that been in thy knowinge.
 *For heer ben twenty thousand mo sittinge
 *Than thou knowest, that been good wommen alle 560
 *And trewe of love, for aught that may befall;
 *Make the metres of hem as thee leste.
 *I mot goon hom, the sonne draweth weste,
 *To Paradys, with al this companye;
 *And serve alwey the fresshe dayesye. 565
 †At Cleopatre I wol that thou beginne;
 †And so forth; and my love so shalt thou winne.
 *For lat se now what man that lover be,
 *Wol doon so strong a peyne for love as she.
 *I wot wel that thou mayst nat al hit ryme, 570
 *That swiche lovers diden in hir tyme;
 *It were to long to reden and to here;
 *Suffyceth me, thou make in this manere,

A. 544. slep. 545. myn legende. B. 550. F. y-maade. 551. C.
 no more; F. namore. 552. F. goo; the. 555. F. Th. my; rest thy.
 556. F. bookes. 557. F. *misplaces* now *after* legende; Tn. Th. *place*

And with that word of sleep I gan a-awake,
 †And right thus on my legend gan I make. 545

Explicit prohemium.

*That thou reherce of al hir lyf the grete, *substance*
acc. as *After thise olde auctoures listen trete. *are pleased to* 575

*For who-so shal so many a story telle,

*Sey shortly, or he shal to longe dwelle.'

And with that word my bokes gan I take,
 †And right thus on my legend gan I make. 579

now *after* hem. 558. F. ben; knowyng. 559. F. here; thousande
 moo sittynge. 560. F. Thanne. A. that ben; T. and; *rest om.* 561.
 Tn. aught; F. oght. 562. F. lest; Tn. leste. 563. F. home. F.
 west; Tn. weste. 564. F. thise; *rest* this. 565. F. fressh; Th.
 fresshe; A. fresche. 566. F. wole. 567. F. forthe. C. Tn. shalt;
 F. shal. 569. F. stronge. 571. F. Tn. A. swich; T. Th. P. suche.
 F. dide; T. dedyn; P. deden; *read* diden. 573. B. Suffyceth; F.
 Suffich (!). 574. A. lyf; F. lyfe. 575. F. Auctours; B. auctorys;
 A. auctoris; *rest* auctours (auctors, authours). A. listen trete; Tn.
 the lasse to trete (!); *rest* listen for to trete (*badly*). 576. F. storye.
 578. A. word; F. worde. 579. F. legende.

I. THE LEGEND OF CLEOPATRA.

Incipit Legenda Cleopatrie, Martiris, Egipti regine.

AFTER the death of Tholomee the king,
That al Egipte hadde in his governing,
Regned his quene Cleopataras;
Til on a tyme befel ther swiche a cas,
That out of Rome was sent a senatour,
For to conqueren regnes and honour
Unto the toun of Rome, as was usaunce,
To have the world unto her obeisaunce;
And, sooth to seye, Antonius was his name.
So fil hit, as Fortune him oghte a shame
Whan he was fallen in prosperitee,
Rebel unto the toun of Rome is he.
And over al this, the suster of Cesar,
He lafte her falsly, er that she was war,
And wolde algates han another wyf;
For whiche he took with Rome and Cesar stryf.
Natheles, for-sooth, this ilke senatour
Was a ful worthy gentil werreyour,
And of his deeth hit was ful greet damage.
But love had broght this man in swiche a rage,

N.B.—*Readings not marked with any letter are from F. (Fairfax MS.)*

580. deth. 582. queene. 583. swich. 586. toвне. 587.
worlde. C. vn-to; T. vnder; rest at. 589. oght. 591. toвне.
594. wold. 595. which. 597. fulle. 598. F. (only) this; rest his.
gret. 599. swich.

And him so narwe bounden in his las, 600
 Al for the love of Cleopataras,
 That al the world he sette at no value.
 Him thoughte, nas to him no thing so due
 As Cleopatras for to love and serve;
 Him roghte nat in armes for to sterve 605
 In the defence of her, and of her right.

This noble quene eek lovede so this knight,
 Through his desert, and for his chivalrye;
 As certainly, but-if that bokes lye, (30)
 He was, of persone and of gentillesse, 610
 And of discrecioun and hardinesse,
 Worthy to any wight that liven may.
 And she was fair as is the rose in May.
 And, for to maken shortly is the beste,
 She wex his wyf, and hadde him as her leste. 615

The wedding and the feste to devyse,
 To me that have y-take swiche emprise
 Of so many a story for to make,
 Hit were to long, lest that I sholde slake (40)
 Of thing that bereth more effect and charge; 620
 For men may overlade a ship or barge;
 And forthy to theeffect than wol I skippe,
 And al the remenant, I wol lete hit slippe.

Octovian, that wood was of this dede,
 Shoop him an ost on Antony to lede 625

600. laas. 601. F. Alle; C. Tn. Al. 602. worlde; noo. 603. C. there nas to hym no thyng so dewe; *rest* there was no thing to him so due (*all too long*). 604. F. Tn. B. Cleopataras; *rest* Cleopatras. 607. ek. C. louede; F. loued. 608. Thurgh; decert. 609. bookes. 611. *All but* T. A. *insert of after* and; *I omit it*. 612. C. lyuyn; F. leven. 613. faire. 614. F. (*only*) om. for. 615. MSS. wax, wox, *read* wex. 616. C. Tn. feste; F. fest. 617. swich. 619. T. A. P. long; *rest* longe. C. T. A. lest; F. lyst. 621. shippe. 622. A. theeffect; C. thefect (*sic*); F. effect. 623. remenaunt. 624. woode. 625. oost.

Al-outerly for his destruccioun,
 With stoute Romans, cruel as leoun;
 To ship they wente, and thus I let hem saile.
 Antonius was war, aud wol nat faile (50)
 To meten with thise Romans, if he may; 630
 Took eek his reed, and bothe, upon a day,
 His wyf and he, and al his ost, forth wente
 To shippe anoon, no lenger they ne stente;
 And in the see hit happed hem to mete—
 Up goth the trompe—and for to shoute and shete, 635
 And peynen hem to sette on with the sonne.
 With grisly soun out goth the grete gonne,
 And heterly they hurtlen al at ones,
 And fro the top doun cometh the grete stones. (60)
 In goth the grapenel so ful of crokes 640
 Among the ropes, and the shering-hokes.
 In with the polax presseth he and he;
 Behynd the mast beginneth he to fle,
 And out agayn, and dryveth him over-borde;
 He stingeth him upon his speres orde; 645
 He rent the sail with hokes lyke a sythe;
 He bringeth the cuppe, and biddeth hem be blythe;
 He poureth pesen upon the hacches slider;
 With pottes ful of lym they goon to-gider; (70)
 And thus the longe day in fight they spende 650
 Til, at the laste, as every thing hath ende,
 Antony is shent, and put him to the flighte,
 And al his folk to-go, that best go mighte.

627. Romaynes crewel. T. leoun; F. lyoun. 628. shippe. 630.
 Romaynes. 631. eke; booth. 632. oost forthe went (C. wentyn).
 633. stent; C. stente. 635. gooth. 637. sovne; gooth. 638.
 C. Tn. heterly; A. hatirly; F. hertely. hurtelen; attones. 639.
 dovne. 640. gooth. 641. C. Among; F. Amonge. 642. preseth.
 643. By-hynde; maste begyneth. 646. sayle. 648. slidre.
 649. to-gedre. 651. C. Tn. laste; F. last. 652. flyght. 653.
 folke to-goo; goo myght.

Fleeth eek the queen, with al her purple sail,
 For strokes, which that wente as thikke as hail; 655
 No wonder was, she mighte hit nat endure.
 And whan that Antony saw that aventure,
 'Allas!' quod he, 'the day that I was born!
 My worshiþe in this day thus have I lorn!' (80)
 And for dispeyr out of his witte he sterte, 660
 And roof him-self anoon through-out the herte
 Er that he ferther wente out of the place.
 His wyf, that coude of Cesar have no grace,
 To Egipte is fled, for drede and for distresse;
 But herkneth, ye that speke of kyndenesse. 665
 Ye men, that falsly sweren many an oth
 That ye wol dye, if that your love be wroth,
 Heer may ye seen of women whiche a trouthe!
 This woful Cleopatre hath mad swich routhe (90)
 That ther nis tonge noon that may hit telle. 670
 But on the morwe she wol no lenger dwelle,
 But made her subtil werkmen make a shryne
 Of alle the rubies and the stones fyne
 In al Egipte that she coude espye;
 And putte ful the shryne of spycerye, 675
 And leet the cors embaume; and forth she fette
 This dede cors, and in the shryne hit shette.
 And next the shryne a pit than doth she grave;
 And alle the serpents that she mighte have, (100)

654. ek; queene; sayle. 655. went; thik; hayle. 656. myght.
 657. C. saw; F. saugh. 658. borne. 659. worshiþpe; lorne.
 660. dispeyre. 661. thurgh-. 662. went. 665. herkeneth.
 T. speke; *rest* spoken. 666. C. Tn. oth; F. oothe. 667. C.
 Tn. wroth; F. wroothe. 668. which. 669. C. Tn. Cleopatre; F.
 Cleopatrie. made. 671. C. morwe; F. morowe. 672. werknen (!).
 673. Tn. rubies; F. rubees. 675. C. Tn. putte; F. put. 676.
 Tn. leet; C. F. let. C. cors; F. corps (*and in l. 677*). 678. C. pet;
 Tn. pyt; F. pitte. dooth. 679. C. alle; F. al. C. myghte; F.
 myght.

She putte hem in that grave, and thus she seyde : 680
 'Now love, to whom my sorweful herte obeyde
 So ferforthly that, fro that blisful houre
 That I yow swor to been al frely youre,
 I mene yow, Antonius my knight!
 That never waking, in the day or night, 685
 Ye nere out of myn hertes remembraunce
 For wele or wo, for carole or for daunce;
 And in my-self this covenant made I tho,
 That, right swich as ye felten, wele or wo, (110)
 As ferforth as hit in my power lay, 690
 Unreprovable unto my wyfhood ay,
 The same wolde I felen, lyf or deeth.
 And thilke covenant, whyl me lasteth breeth,
 I wol fulfille, and that shal wel be sene;
 Was never unto her love a trewer quene.' 695
 And with that word, naked, with ful good herte,
 Among the serpents in the pit she sterte,
 And ther she chees to han her buryinge.
 Anoon the neddres gonne her for to stinge, (120)
 And she her deeth receyveth, with good chere, 700
 For love of Antony, that was her so dere:—
 And this is storial sooth, hit is no fable.

Now, er I fynde a man thus trewe and stable,
 And wol for love his deeth so frely take,
 I pray god lat our hedes never ake! 705

Explicit Legenda Cleopatrie martiris.

680. C. Tn. putte; F. put. sayde. 682. ferforthely. 683. ben.
 687. woo. 688. couenaunt; thoo. 689. T. A. Th. wele;
 C. F. Tn. wel. 690. C. power; F. powere. 692. life;
 deethe. 693. couenaunt while. 694. scene. 696. C. word;
 F. worde. 700. C. receyuyth; F. receveth. 705. oure; neuere.
 F. take (!); rest ake.

II. THE LEGEND OF THISBE OF BABYLON.

Incipit Legenda Tesbe Babilonie, Martiris.

AT Babiloine whylom fil it thus,
 The whiche toun the queen Semiramus (nygh green)
 Leet dichen al about, and walles make
 Ful hye, of harde tyles wel y-bake.
 Ther weren dwellinge in this noble toun 710
 Two lordes, which that were of greet renoun,
 And woneden so nigh, upon a grene,
 That ther nas but a stoon-wal hem bitwene,
 As ofte in grete tounes is the wone.
 And sooth to seyn, that o man hadde a sone, 715
 Of al that londe oon of the lustieste. (11)
 That other hadde a doghter, the faireste,
 That estward in the world was tho dwellinge.
 The name of everich gan to other springe
 By wommen, that wer neighebores aboute. 720
 For in that contree yit, withouten doute,
 Maidens been y-kept, for Ielosye,
 Ful streite, lest they diden som folye.
 This yonge man was cleped Piramus,
 And Tisbe hight the maid, Naso seith thus; 725

707. toвне; queene. 710. toвне. 711. grete. 712. C. nygh;
 F. neigh. 714. grette. 715. C. hadde; F. had (so in l. 717). 716.
 C. Tn. Th. of; rest om. 717. Tn. doghter; F. doghtre. 718.
 steward; worlde. 719. eueryche. 720. were. 722. C. been;
 F. ben. 723. Tn. som; C. sum; F. somme. 724. C. Tn. yonge;
 F. yong. 725. Al but C. om. And. Tn. A. Tisbe; C. Th. Tysbe; F.
 B. Tesbe; T. Tesbe. maide.

And thus by report was hir name y-shove (21)
 That, as they wexe in age, wex hir love;
 And certain, as by reson of hir age,
 Ther mighte have been bitwix hem mariage,
 But that hir fadres nolde hit nat assente; 730
 And bothe in love y-lyke sore they brente,
 That noon of alle hir frendes mighte hit lette
 But prively somtyme yit they mette
 By sleighte, and speken som of hir desyr;
 As, wry the gleed, and hotter is the fyr; *concord* 735
 Forbede a love, and it is ten so wood. (31)

This wal, which that bitwix hem bothe stood,
 Was cloven a-two, right fro the toppe adoun,
 Of olde tyme of his fundacioun;
 But yit this clifte was so narwe and lyte, 740
 It nas nat sene, dere y-nogh a myte. *from the toppe adoun*
 But what is that, that love can nat espye?
 Ye lovers two, if that I shal nat lye,
 Ye founden first this litel narwe clifte;
 And, with a soun as softe as any shrifte, 745
 They lete hir wordes through the clifte pace, (41)
 And tolden, whyl that they stode in the place,
 Al hir compleynt of love, and al hir wo,
 At every tyme whan they dorste so.

Upon that o syde of the wal stood he, 750
 And on that other syde stood Tisbe,

726. C. report; F. reporte. 727. C. wex, wex; F. T. wex, wax;
 Tn. wox, wax; B. wox, wox. 729. C. Tn. bitwix; F. betwex.
 730. nold. 731. booth; soore. 733. Tn. priuely; F. preuely. 734.
 C. sleyghte; F. sleight. A. spoken; Tn. T. Th. spaken; F. C. spoken.
 Tn. som; F. somme. C. desyr; F. desire. 735. C. wry; F. Tn.
 wre. glede. C. fyr; F. fire. 736. woode. 737. stode. 738.
 a-two; adovne. 740. C. clyfte; F. clyft. 741. C. A. nas;
 rest was. C. sene; F. scene. deere. 743. twoo. 745. C. soun;
 F. sovne. 746. leete. 747. C. stode; F. stoden. 748. woo.
 749. soo. 750. F. the; rest that. wale. 751. Tesbe.

The swote soun of other to receyve,
 And thus hir wardeins wolde they deceyve.
 And every day this wal they wolde threte,
 And wisse to god, that it wer doun y-bete. 755
 Thus wolde they seyn—'allas! thou wikked wal, (51)
 Through thyn envye thou us lettest al!
 Why nilt thou cleve, or fallen al a-two?
 Or, at the leste, but thou woldest so,
 Yit woldestow but ones lete us mete, 760
 Or ones that we mighte kissen swete,
 Than wer we covered of our cares colde. *healed*
 But natheles, yit be we to thee holde
 In as muche as thou suffrest for to goon
 Our wordes through thy lyme and eek thy stoon. 765
 Yit oghte we with thee ben wel apayd.' (61)
 And whan this ydel wordes weren sayd,
 The colde wal they wolden kisse of stoon,
 And take hir leve, and forth they wolden goon.
 And this was gladly in the even-tyde 770
 Or wonder erly, lest men hit espyde;
 And longe tyme they wroghte in this manere
 Til on a day, whan Phebus gan to clere,
 Aurora with the stremes of hir hete
 Had dried up the dew of herbes wete; 775
 Unto this clifte, as it was wont to be, (71)
 Com Pyramus, and after com Tisbe,

752. swoote sovne. 754. C. wal; F. walle. threete. 755. were
 downe. C. Tn. I-bete; F. y-bette. 756. C. Tn. wal; F. walle.
 757. Thurgh. C. Tn. al; F. alle. 758. C. nylyt thou; F. nylytow.
 759. A. Th. B. leste; C. laste; F. leest. 760. let; meete. 761. oones;
 sweete. 762. were; oure. 763. the. 765. Tn. Our; F. Or (!).
 thurgh; ek. 766. C. oughte; F. oght. the; apayede. 767. sayde.
 768. walle. C. kysse; F. kyssen. 769. foorth. 770. F. Alle;
 rest And. T. A. euyntye; Th. euentye; C. F. Tn. B. eutyde.
 771. espyede. 772. C. wroughte; F. wrought. 777. F. Come;
 Tn. Com (*twice*). Tesbe.

And plighten trouthe fully in hir fey
 That ilke same night to stele away,
 And to begyle hir wardeins everichoon, 780
 And forth out of the citee for to goon;
 And, for the felde been so brode and wyde,
 For to mete in o place at o tyde,
 They sette mark hir meting sholde be
^{founder} Ther king Nipus was graven, under a tree; 785
^{hand of Samson} For olde payens that ydoles heried (81)
 Useden tho in felde to ben beried;
 And faste by this grave was a welle.
 And, shortly of this tale for to telle,
 This covenant was affermed wonder faste; 790
 And longe hem thoughte that the sonne laste,
 That hit nere goon under the see adoun.
 This Tisbe hath so greet affeccioun
 And so greet lyking Piramus to see,
 That, whan she seigh her tyme mighte be, 795
 At night she stal away ful prively (91)
 With her face y-wimpled subtilly;
 For alle her frendes—for to save her trouthe—
 She hath for-sake; allas! and that is routhe
 That ever woman wolde be so trewe 800
 To trusten man, but she the bet him knewe!
 And to the tree she goth a ful good pas,
 For love made her so hardy in this cas;
 And by the welle adoun she gan her dresse.
 Allas! than comth a wilde leonesse 805

778. C. fey; F. faye. 779. steele awaye. 780. euerychone.
 781. gone. 782. feeldes; broode. 783. meete. 786. C. Idolys;
 F. ydoyles; F. heriode (!). 787. thoo; feeldes; beriede. 788. C. Tn.
 faste; F. fast. 790. couenaunt. 792. F. (only) om. goon. 793.
 F. Tn. B. om. hath; greete. 794. F. Had (!); rest And. grete lykyng.
 795. C. myghte; F. myght. 796. stale. A. priuely; F. prevely.
 802. gooth; goode paas. 803. caas. 804. a-downe. 805.
 Tn. comth; F. comith.

Out of the wode, withouten more areste, (101)
 With bloody mouthe, of strangling of a beste,
 To drinken of the welle, ther as she sat;
 And, whan that Tisbe had espyed that,
 She rist her up, with a ful drery herte, 810
 And in a cave with dredful foot she sterte,
 For by the mone she seigh hit wel with-alle.
 And, as she ran, her wimpel leet she falle,
 And took noon heed, so sore she was a-whaped, *terrified*
 And eek so glad of that she was escaped; 815
 And thus she sit, and darketh wonder stille. *And, . . .* (111)
 Whan that this leonesse hath dronke her fille,
 Aboute the welle gan she for to wynde,
 And right anoon the wimpel gan she fynde,
 And with her bloody mouth hit al to-rente. 820
 Whan this was doon, no lenger she ne stente,
 But to the wode her wey than hath she nome.
 And, at the laste, this Piramus is come,
 But al to longe, alas! at hoom was he.
 The mone shoon, men mighte wel y-see, 825
 And in his weye, as that he com ful faste, (121)
 His eyen to the grounde adoun he caste,
 And in the sonde, as he beheld adoun,
 He seigh the steppes brode of a leoun,
 And in his herte he sodeinly agroos, *he awoke* 830
 And pale he wex, therwith his heer aroos,
 And neer he com, and fond the wimpel torn.
 'Allas!' quod he, 'the day that I was born!

806. woode. 807. strangelynge. 812. moone; saugh. 813.
 ranne. 814. tooke; hede; soore. 815. eke. T. of; *rest om.*
 816. C. sit; F. sytte. 817. T. leones; F. lyonesse. 821. don.
 822. woode. 824. home. 825. moone shoone; well. 826. C.
 weye; F. wey. C. com; F. come. 827. Hise eighen; adovne.
 828. behelde a-dovne. 829. broode. T. leoun; F. lyoun. 832.
 Tn. neer; C. ner; F. nere. C. Tn. com; F. come. C. fond; F. founde.
 C. torn; F. torne. 833. C. born; F. borne.

This o night wol us lovers bothe slee!
 How sholde I axen mercy of Tisbe 835
 Whan I am he that have yow slain, allas! (131)
 My bidding hath yow slain, as in this cas.
 Allas! to bidde a woman goon by nighte
 In place ther as peril fallen mighte,
 And I so slow! allas, I ne hadde be 840
 Here in this place a furlong-wey or ye!
 Now what leoun that be in this foreste,
 My body mote he renden, or what beste
 That wilde is, gnawen mote he now myn herte!
 And with that worde he to the wimpel sterte, 845
 And kiste hit ofte, and weep on hit ful sore, (141)
 And seide, 'wimpel, allas! ther nis no more
 But thou shalt fele as wel the blood of me
 As thou hast felt the bleding of Tisbe!
 And with that worde he smoot him to the herte. 850
 The blood out of the wounde as brode sterte
 As water, whan the conduit broken is.
 Now Tisbe, which that wiste nat of this,
 But sitting in her drede, she thoghte thus,
 'If hit so falle that my Piramus 855
 Be comen hider, and may me nat y-fynde, (151)
 He may me holden fals and eek unkynde.'
 And out she comth, and after him gan espyen
 Bothe/with her herte and with her yēn,
 And thoghte, 'I wol him tellen of my drede 860
 Bothe of the leonesse and al my dede.'

834. oo; wole; boothe. 836. slayne. 837. C. as; *rest om.* 839.
 F. a; *rest as.* 840. slowe. 841. yee. 843. F. T. B. *om.* he. *All*
renten (rente, rent) wrongly; read renden. 846. *From C. (which has*
wep for weep); F. om. this line. 848. feele; blode. 849. bledynge;
 Tesbe. 852. Tn. Th. conduyt; F. conduyte; C. A. condit. 853. C.
 wiste nat of this; F. wist nat this. 854. C. thoughte; F. thought.
 855. F. B. *om.* hit. 856. C. I-fynde; F. fynde. 857. ek. 858.
 comith. 859. hert; eighen. 861. Booth. Tn. leonesse; F. lyonesse.

And at the laste her love than hath she founde
 Betyng with his heles on the grounde,
 Al bloody, and therewith-al a-bak she sterte,
 And lyke the wawes quappe gan her herte, *beak* 865
 And pale as box she wex, and in a throwe (161)
 Avysed her, and gan him wel to knowe,
 That hit was Piramus, her herte dere.
 Who coude wryte whiche a dedly chere
 Hath Tisbe now, and how her heer she rente, 870
 And how she gan her-selve to turmente,
 And how she lyth and swowneth on the grounde,
 And how she weep of teres ful his wounde,
 How medeleth she his blood with her compleynte,
 And with his blood her-selven gan she peynte; 875
 How clippeth she the dede cors, allas? (171)
 How doth this woful Tisbe in this cas!
 How kisseth she his frosty mouth so cold!
 'Who hath doon this, and who hath been so bold
 To sleen my leef? O spek, my Piramus! 880
 I am thy Tisbe, that thee calleth thus!'
 And therewith-al she lifteth up his heed.
 This woful man, that was nat fully deed,
 Whan that he herde the name of Tisbe cryen,
 On her he caste his hevy deedly yēn 885
 And doun again, and yeldeth up the gost. (181)
 Tisbe rist up, withouten noise or bost, > *bo + b - outing*

863. Tn. Betyng; F. Betynge. helis. 866. F. Th. boxe; *rest*
 box. T. wexed (*for* wex); A. wox; Th. B. woxe; C. F. Tn. P. was
 (*error for* wax). F. B. om. and. 868. C. herte; F. hert. 869.
 dedely. 870. Tesbe; heere. 873. Tn. weep; C. wep; F. wepe.
 876. C. Tn. cors; F. corps. 877. dooth; Tesbe. 878. mouthe;
 colde. 879. ben; bolde. 880. leefte. C. Tn. spek; *rest* speke
 (*wrongly*). F. Tn. Th. B. om. my. 881. Tesbe. 884. C. Th. herde;
rest herd. Tesbe. 885. dedely. Tn. B. P. yen; F. eyn; *rest* eyen.
 886. dovne; gooste. 887. vpp; booste.

And seigh her wimpel and his empty shethe,
 And eek his swerd, that him hath doon to dethe;
 Than spak she thus: 'My woful hand,' quod she, 890
 'Is strong y-nogh in swiche a werk to me;
 For love shal yive me strengthe and hardinesse
 To make my wounde large y-nogh, I gesse.
 I wol thee folwen deed, and I wol be
 Felawe and cause eek of thy déeth,' quod she. 895
 'And thogh that nothing save the deeth only (191)
 Mighte thee fro me departe trewely,
 Thou shalt no more departe now fro me
 Than fro the deeth, for I wol go with thee!
 'And now; ye wrecched Ielous fadres oure, 900
 We, that weren whylom children youre,
 We prayen yow, withouten more envye,
 That in o grave y-fere we moten lye,
 Sin love hath brought us to this pitous ende!
 And rightwis god to every lover sende, 905
 That loveth trewely, more prosperitee (201)
 Than ever hadde Pirus and Tisbe!
 And lat no gentil woman her assure
 To putten her in swiche an aventure.
 But god forbede but a woman can 910
 Been/as trewe and loving as a man!
 And, for my part, I shal anoon it kythe!
 And, with that worde, his swerd she took as swythe,

888. saugh. 889. eke; swerde. 890. C. spak; F. spake. C.
 myn (*for my*); *rest* thy (!). hande. 891. werke. 892. F.
 (*only*) puts me before give. 894. wole; folowen deede. 895. eke.
 897. the; trewely. 898. F. shal; C. schat (!); *rest* shalt. C. A.
 Th. departe now; Tn. departe trewlie; F. T. B. now departe. 899.
 deth; goo. 900. F. Ielouse; C. gelos. 901. whilome. 903.
 oo. T. I-fere; *which the rest omit* (!). 904. C. T. A. brought vs to;
 F. vs brought (!). pitouse. 906. moore. 907. C. enere 3it hade;
 T. euer had yet; *rest omit* 3it (yet). 908. noo gentile. 909.
 puten. 911. Ben. 912. parte. 913. swerde.

That warm was of her loves blood and hoot,
And to the herte she her-selven smoot.

915

And thus ar Tisbe and Piramus ago.

(211)

Of trewe men I fynde but fewe mo

In alle my bokes, save this Piramus,

And therfor have I spoken of him thus.

For hit is deyntee to us men to fynde

920

A man that can in love be trewe and kynde.

Heer may ye seen, what lover so he be,

A woman dar and can as wel as he.

Explicit legenda Tesbe.

914. warme; hoote. 915. smoot (!). 916. Tn. T. ar; F. are;
C. A. is. C. I-go; *rest* a-goo (a-go). 917. moo. 918. bookes.
919. therefore.

III. THE LEGEND OF DIDO, QUEEN OF CARTHAGE.

Incipit Legenda Didonis martiris, Cartaginis regine.

GLORY and honour, Virgil Mantuan, *all but last 16 lines in Virgil. also in H. 1. 74*
 Be to thy name! and I shal, as I can, *Bl. 70-19.* 925
 Folow thy lantern, as thou gost biforn,
 How Eneas to Dido was forsworn.
 In thyn Eneïd and Naso wol I take
 The tenour, and the grete effectes make. *unify*
 Whan Troye broght was to destruccioun 930
 By Grekes sleight, and namely by Sinoun,
 Feyning the hors y-offred to Minerve,
 Through which that many a Troyan moste sterve; (10)
 And Ector had, after his deeth, appered, *to Venus & acted in the*
 And fyr so wood, it mighte nat be stered, *unified* 935
 In al the noble tour of Ilioun, *15*
 That of the citee was the cheef dungeoun;
 And al the contre was so lowe y-broght,
 And Priamus the king fordoon and noght; *tain*
 And Eneas was charged by Venus *(Venusine)* 940
 To fleen away, he took Ascanius,
 That was his sone, in his right hand, and fledde;
 And on his bakke he bar and with him ledde (20)

N.B. From this point onward obvious corrections in the spelling of MS. F. are unnoticed.

928. C. has—In Naso and Eneydos wele [for wol] I take. 932.
C. I-offerede to; rest offred unto.

His olde fader, cleped Anchises,
 And by the weye his wyf Creusa he lees. 945
 And mochel sorwe hadde he in his mynde
 Er that he coude his felawshippe fynde. *companion*
 But, at the laste, whan he had hem founde,
 He made him redy in a certein stounde,
 And to the see ful faste he gan him hye, 950
 And saileth forth with al his companye
 Toward Itaile, as wolde destinee.
 But of his adventures in the see (30)
 Nis nat to purpos for to speke of here,
 For hit acordeth nat to my matere. 955
 But, as I seide, of him and of Dido
 Shal be my tale, til that I have do.
 So longe he sailed in the salte see
 Til in Libye unnethe aryved he, *on the coast of Africa*
 With shippes seven and with no more navye; 960
 And glad was he to londe for to hye,
 So was he with the tempest al to-shake.
 And whan that he the haven had y-take, (40)
 He had a knight, was called Achates;
 And him of al his felawshippe he chees 965
 To goon with him, the contre for tespye;
 He tok with him no more companye.
 But forth they goon, and lafte his shippes ryde,
 His fere and he, with-uten any gyde.
 So longe he walketh in this wildernesse 970
 Til, at the laste, he mette an hunteresse. *(Hunde)*
 A bowe in honde and arwes hadde she,
 Her clothes cutted were unto the knee; (50)

950. C. wol (= wel); for ful. 960, 961. These two lines are in C. and P. only; all former editions omit them. 964. C. clepid; rest called. 966. Tn. Th. B. tespye; C. tespie; F. to spye; T. to spy; A. to aspye. 973. C. P. cutte; F. B. knytte; rest cutted (cuttyd, cuttit).

But she was yit the fairest creature
That ever was y-formed by nature; 975
And Eneas and Achates she grette,
And thus she to hem spak, whan she hem mette.

'Sawe ye,' quod she, 'as ye han walked wyde,
Any of my sustren walke yow besyde,
With any wilde boor or other beste

with nose

That they han hunted to, in this foreste,
Y-tukked up, with arwes in her cas?’
‘Nay, soothly, lady,’ quod this Eneas; (60)

‘ But, by thy beaute, as hit thinketh me,
Thou mightest never erthely womman be,
But Phebus suster artow, as I gesse.

And, if so be that thou be a goddesse,
Have mercy on our labour and our wo.’
‘I nam no goddes, soothly,’ quod she tho ;

'For maidens walken in this contree here,
With arwes and with bowe, in this manere.

This is the regne of Libie, ther ye been,
Of which that Dido lady is and queen'— (70)

And shortly tolde him al the occasioun *(There are 2 forms, as on wth. e)*
Why Dido com into that region,

Of which as now me lusteth nat to ryme;
Hit nedeth nat; hit ner but los of tyme.

For this is al and som, it was Venus, .
His owne moder, that spak with him thus;

And to Cartage she bad he sholde him dighte, 1000
And vanished anoon out of his sighte.

I coude folwe, word for word, Virgyle,
But it wolde lasten al to long a whyle. (80)

This noble queen, that cleped was Dido, *(Interlineation line - the c)*
That whylom was the wyf of Sitheo, *See - See line 1005*

979. *So all*; Oon (*for Any*) *would read better.* 994. F. Tn. Th.
B. *om.* him. 997. Tn. *ner*; F. Th. B. *nere*; *rest were (wer).* 1002.
F. *by*; *rest for.* 1003. T. P. *Addit. a*; *rest om.*

highly name for. But has a healthy human forest color in animal
99.5 inch. & a small colored by P. 2 into feet & rounded long.

*was asking, was King the brother of the Duke. It was a fact that
must be remembered.*

III. THE LEGEND OF DIDO.

59

That fairer was then is the brighte sonne,
This noble toun of Cartage hath begonне;
In which she regneth in so greet honour,
That she was holde of alle quenes flour,
Of gentillesse, of fredom, of beautee; *in the text* 1010
That wel was him that mighte her ones see;
Of kinges and of lordes so desyred,
That al the world her beaute hadde y-fyred; (90)
She stood so wel in every wightes grace.

Whan Eneas was come un-to that place, 1015

Unto the maister-temple of al the toun

Ther Dido was in her devocioun,

Ful prively his wey than hath he nome.

Whan he was in the large temple come,

Seetham I can nat seyn if that hit be possible, 1020

But Venus hadde him maked invisible—

Thus seith the book, with-outen any lees.

And whan this Eneas and Achates (100)

Hadden in this temple been over-al,

Than founde they, depeynted on a wal, 1025

How Troye and al the lond destroyed was.

‘Allas! that I was born,’ quod Eneas,

‘Through-out the world our shame is kid so wyde,

Now it is peynted upon every syde!

We,’ that weren in prosperitee, 1030

Be now disslaundred, and in swich degre,

No lenger for to liven I ne kepe!’

And, with that worde, he brast out for to wepe (110)

So tendrely, that routhe hit was to sene.

This fresshe lady, of the citee quene, 1035

Stood in the temple, in her estat royal,

So richely, and eek so fair with-al,

1006. C. Addit. is; *rest om.* 1018. C. thus (*for than*). 1019. F.
(*only*) *om.* large. 1024. P. F. the; *rest this.* 1028. F. Tn. A. B.
om. so.

So yong, so lusty, with her eyen glade,
 That, if that god, that heven and erthe made,
 Wolde han a love, for beaute and goodnesse, 1040
 And womanhod, and trouthe, and seemlinesse,
 Whom sholde he loven but this lady swete?
 There nis no womman to him half so mete. (120)
 Fortune, that hath the world in governaunce,
 Hath sodeinly brought in so newe a chaunce, 1045
 That never was ther yit so fremd a cas.
 For al the companye of Eneas,
 Which that he wende han loren in the see,
 Aryved is, nat fer fro that citee;
 For which, the grettest of his lordes some 1050
 By aventure ben to the citee come, (the king) - in the ...
 Unto that same temple, for to seke
 The quene, and of her socour her beseke; (130)
 Swich renoun was ther spronge of her goodnesse.
 And, whan they hadden told al hir distresse, 1055
 And al hir tempest and hir harde cas, ...
 Unto the quene appered Eneas,
 And openly beknew that hit was he.
 Who hadde Ioye than but his meynnee,
 That hadden founde hir lord, hir governour? 1060
 The quene saw they dide him swich honour,
 And had herd ofte of Eneas, er tho,
 And in her herte she hadde routhe and wo (140)
 That ever swich a noble man as he
 Shal been disherited in swich degree; 1065
 And saw the man, that he was lyk a knight,
 And suffisaunt of persone and of might,

1046. T. Th. was ther yet; P. more was ther; A. 3it was sene; rest
 was yit (or yit was). F. in (for a). 1048. C. A. P. he; rest we (!).
 1063. C. she hadde; A. sche had eke; P. she hedde þo; T. had she;
 B. had; F. and (!) 1066. F. (only) om. that he.

And lyk to been a veray gentil man;
 And wel his wordes hē besette can,
 And had a noble visage for the nones, 1070
 And formed wel of braunes and of bones.
 For, after Venus, hadde he swich fairnesse,
 That no man might be half so fair, I gesse. (150)
 And wel a lord he semed for to be.
 And, for he was a straunger, somewhat she 1075
 Lyked him the bet, as, god do bote,
 To som folk ofte newe thing is swote.
 Anoon her herte hath pitee of his wo,
 And, with that pitee, love com in also;
 And thus, for pitee and for gentillesse, 1080
 Refreshed moste he been of his distresse.
 She seide, certes, that she sory was
 That he hath had swich peril and swich cas; (160)
 And, in her frendly speche, in this manere
 She to him spak, and seide as ye may here. 1085
 'Be ye nat Venus sone and Anchises?
 In good feith, al the worship and encrees
 That I may goodly doon yow, ye shul have.
 Your shippes and your meynee shal I save;
 And many a gentil word she spak him to; 1090
 And comaunded her messageres go
 The same day, with-outen any faile,
 His shippes for to seke, and hem vitale. (170)
 She many a beste to the shippes sente,
 And with the wyn she gan hem to presente; 1095

1072. F. Tn. Th. *om.* he. 1074. C. P. he; *rest* him. 1079. F. Tn.
 Th. B. *om.* that *and* in. 1081. F. B. mote; P. wold; *rest* muste (must,
 moost, most); *read* moste. 1085. F. Tn. *om.* and. F. Tn. B. *repeat*
 in this manere; *rest* as ye may here. 1091. C. massangerys; B.
 messagerys; A. messingeris; F. Tn. messagers; *after which all but F.*
and B. needlessly insert to, or for to. 1094. C. Sche; *rest* Ful (*because*
they put beest, she for beste, as in C.)

And to her royal paleys she her spedde,
 And Eneas alwey with her she ledde.
 What nedeth yow the feste to descryve?
 He never beter at ese was his lyve. *de!*
 Ful was the feste of deyntees and richesse,
 Of instruments, of song, and of gladnesse,
 And many an amorous loking¹ and devys.

1100

(180)

fluenced by
local Page. This Eneas is come to Paradys
 Out of the swolow of helle, and thus in Ioye
 Remembreth him of his estat in Troye.

1105

To dauncing-chambres ful of parements,
 Of riche beddes, and of ornaments,
 This Eneas is lad, after the mete.

lines.
based about
and, as we have
means. And with the quene whan that he had sete,
 And spices parted, and the wyn agoon, *rehearsed?*
 Unto his chambres was he lad anoon

1110

To take his ese and for to have his reste.
 With al his folk, to doon what so hem leste. (190)

Ther/nas courser² wel y-bridled noon,
 Ne stede, for the lusting wel to goon, 1115

Ne large palfrey, esy for the nones,
 Ne Iuwel, fretted ful of riche stones, *admirable of precious.*
 Ne sakkes ful of gold, of large wighte,
 Ne ruby noon, that shyned³ by nighte,

flourish
 Ne gentil hautein faucon heronere, *for striking heron* 1120
 Ne hound, for hert or wilde boor or dere, *1208, 1234, 50*

Ne coupe of gold, with florins newe y-bete, *200, 1234, 50*
 That in the lond of Libie may be gete, *200 (200)*
 That Dido ne hath hit Eneas y-sent;
 And al is payed, what that he hath spent. *Sc. called in Dido's time* 1125

1107. C. T. ornamentis; *rest pavements (error for parements, caught from l. 1106).* 1112. C. For his ese and for to take. 1115. C. to iuste (*for the lusting*). 1117. C. T. frettid; A. P. fretted; F. B. frette; Tn. Th. fret. 1119. F. B. rubee; *rest ruby.* C. shynede; Tn. P. shyned; F. T. A. Th. B. shyneth.

Thus can this noble quene her gestes calle, *bring to her*
As she that can in fredom passen alle.

Eneas sothly eek, with-uten lees,
Hath sent un-to his shippe, by Achates,
After his sone, and after riche thinges, 1130
Both ceptre; clothes, broches, and eek ringes,
Som for to were, and som for to presente
To her, that all thise noble thinges him sente; (210)
And bad his sone, how that he sholde make
The presenting, and to the quene hit take. 1135

Repaired is this Achates again,
 And Eneas ful blisful is and fain
 To seen his yonge sone Ascanius.
 But natheles, our autour telleth us,
 That Cupido, that is the god of love,
 At preyere of his moder, hye above,
 Hadde the lyknes of the child y-take,
 This noble quene enamoured to make
 On Eneas; but, as of that scripture, *In Pura P. p. 1145*
 Be as be may, I make of hit no cure.

But sooth is this, the quene hath mad swich chere
Un-to this child, that wonder is to here ;
And of the present that his fader sente
She thanked him ful ofte, in good entente.
Thus is this quene in plesaunce and in Ioye, 1150
With al this newe lusty folk of Troye.
And of the dedes hath she more enquired
Of Eneas, and al the story lered (120)
Of Troye ; and al the longe day they tweye
Entendeden to speken and to pleye ; 1155

1126. *For noble all have honourable, giving two syllables too many ;*
see ll. 1143, 1210, 1222. 1129. A. vnto ; C. on to ; rest to. 1139. *So*
C. P. ; F. Tn. Th. B. For to him yt was reported thus (badly). 1143.
C. holy ; rest noble. 1144. F. T. Th. B. om. as. 1149. F. Tn. Th.
B. om. ful. 1155. *All but C. P. needlessly put for to (for to) twice.*

Of which ther gan to bredden swich a fyr,
 That sely Dido hath now swich desyr
 With Eneas, her newe gest, to dele,
 That she hath lost her hew, and eek her hele.
 Now to theeffect, now to the fruit of al, 1160
 Why I have told this story, and tellen shal.

Thus I beginne; hit fil, upon a night,
 When that the mone up-reysed had her light, (240)
 This noble quene un-to her reste wente;
 She syketh sore, and gan her-self turmente. 1165

She waketh, walweth, maketh many a brayd, ~~that~~
 As doon thise loveres, as I have herd sayd.
 And at the laste, unto her suster Anne
 She made her moon, and right thus spak she thanne.

'Now, dere suster myn, what may hit be 1170
 That me agasteth in my dreme?' quod she.
 'This ilke Troyan is so in my thought,
 For that me thinketh he is so wel y-wroght, (250)
 And eek so lykly for to be a man, ^{her}
 And therwithal so mikel good he can, 1175
 That al my love and lyf lyth in his cure.
 Have ye not herd him telle his aventure?
 Now certes, Anne, if that ye rede hit me,
 I wolde fain to him y-wedded be;
 This is theeffect; what sholde I more seye? 1180
 In him lyth al, to do me live or deye.'

Her suster Anne, as she that coude her good,
 Seide as her thoughte, and somdel hit with-stood. (260)

1159. C. T. A. P. hath; *rest om.* 1160. C. now comyth the freut.
 1163. F. Tn. vp-reyseth (*error for* vp-reysed). C. A. Th. P. hadde
 (had); F. Tn. B. hath. C. his; *rest* hire (hir, her); *see note.* 1169.
 P. mon (= A. S. *mān*); *rest* mone; *read* moon. 1171. C. slep; *rest*
 dreme. 1173. C. Me thynkith that he. 1174. C. T. P. for;
rest om. 1175. T. A. P. therwith al; Th. therwith; C. ek thereto;
 F. Tn. *om.* ther. 1178. C. rede it me; *rest om.* it. 1179. C. T.
 A. P. wolde; F. Tn. wil; Th. wol.

- But her-of was so long a sermoning,
 Hit wer to long to make rehersing ; 1185
 But fynally, hit may not been with-stonde ;
 Love wol love—for no wight wol hit wonde. *him aside (as arandian)*
 The dawening up-rist out of the see ;
 This amorous quene chargeth her meynee
 The nettes dresse, and speres brode and kene ; 1190
 An hunting wol this lusty fresshe quene ; *(mission de p.)*
 So priketh her this newe Ioly wo.
 To hors is al her lusty folk y-go ; (270)
 Un-to the court the houndes been y-brought,
 And up-on coursers, swift as any thoght, 1195
 Hir yonge knightes hoven al aboute,
 And of her wommen eek an huge route.
 Up-on a thikke palfrey, paper-whyte,
 With sadel rede, enbrouded with delyt,
 Of gold the barres up-enbossed hye, 1200
 Sit Dido, al in gold and perre wrye ;
 And she is fair, as is the brighte morwe,
 That heleth seke folk of nightes sorwe. (280)
 Up-on a courser, startling as the fyr, *moving suddenly*
 Men mighte turne him with a litel wyr, *(small bit)* 1205
 Sit Eneas, lyk Phebus to devyse ;
 So was he fresshe arayed in his wyse.
 The fomy brydel with the bit of gold
 Governeth he, right as him-self hath wold.
 And forth this noble quene thus lat I ryde 1210
 An hunting, with this Troyan by her syde.

1195. C. B. courseris ; T. coursours ; F. Tn. Th. course. 1196.
 F. Tn. Th. heuen (!) ; *rest* houen (houyn). 1200, 1201. C. hye,
 wrye ; F. heighe, wreighe. 1202. C. bright (*for* fair). 1203. A.
 B. P. folk ; F. Tn. T. Th. folkes ; C. men. 1210. F. *om.* noble.
 T. thus lat ; Addit. thus late ; *rest* this lady (!). 1211. T. An ;
 A. In ; *rest* On ; see l. 1191.

The herd of hertes founden is anoon,
 With 'hey! go bet! prik thou! lat, goon, lat goon! (290)
 Why nil the leoun comen or the bere,
 That I mighte ones mete him with this spere?' 1215
 Thus seyn thise yonge folk, and up they kille
 These hertes wilde, and han hem at hir wille.

Among al this tofroumblen gan the heven^{meane began, w. 2. did.}
 The thunder rored with a grisly stevene;
 Doun com the rain, with hail and sleet so faste, 1220
 With hevenes fyr, that hit so sore agaste
 This noble quene, and also her meynnee,
 That ech of hem was glad a-wey to flee. (300)
 And shortly, fro the tempest her to save,
 She fledde her-self into a litel cave, 1225
 And with her wente this Eneas al-so;
 I noot, with hem if ther wente any mo;
 The autour maketh of hit no mencion.
 And heer began the depe affeccion
 Betwix hem two; this was the firste morwe 1230
 Of her gladnesse, and ginning of her sorwe.
 For ther hath Eneas y-kneled so,
 And told her al his herte, and al his wo, (310)
 And sworn so depe, to her to be trewe,
 For wele or wo, and chaunge for no newe, 1235
 And as a fals lover so wel can pleyne,
 That sely Dido rewed on his payne
 And tok him for husband, to been his wyf
 For ever-mo, whyl that hem laste lyf.
 And after this, whan that the tempest stente, 1240
 With mirth out as they comen, hoom they wente.

1215. T. A. P. ones mete him; *rest* him ones mete. 1217. C. T. A. These; *rest* The. C. bestys wilde; T. A. P. wild bestys; *rest* wilde hertes; *but read* hertes wilde. 1221. C. A. it; F. Tn. B. P. is (!). 1238. *I propose to read* to been; *all have* and becom (became), *which cannot possibly be scanned.* 1239. C. Tn. -mo; F. -mor.

The wikked fame up roos, and that anon,
 How Eneas hath with the quene y-gon (320)
 In-to the cave; and demed as hem liste;
 And whan the king, that Yarbas hight, hit wiste, ^{See p. 1245}
 As he that had her loved ever his lyf,
 And wowed her, to have her to his wyf, ^{The Queen's love to him was all the cause of his death.}
 Swich sorwe as he hath maked, and swich chere, ^{behaviour can be seen in}
 Hit is a routhe and pite for to here.
 But, as in love, al-day hit happeth so, 1250
 That oon shal laughen at anothers wo;
 Now laugheth Eneas, and is in loye
 And more richesse than ever was in Troye. (330)
 O sely womman, ful of innocence,
 Ful of pitee, of trouthe, and conscience, ^{See p. 1255}
 What maked yow to men to trusten so?
 Have ye swich routhe upon hir feined wo,
 And han swich olde ensamples yow befor?
 See ye nat alle, how they been for-sworn?
 Wher see ye oon, that he ne hath laft his leef, ^{See p. 1260}
 Or been unkynde, or doon her som mischeef,
 Or pilled her, or bosted of his dede? ^{rest}
 Ye may as wel hit seen, as ye may rede; (340)
 Tak heed now of this grete gentil-man,
 This Troyan, that so wel her plesen can, 1265
 That feineth him so trewe and obeising,
 So gentil and so privy of his doing,
 And can so wel doon alle his obeisaunces,
 And waiten her at festes and at daunces, ^{See p. 1270}
 And when she goth to temple and hoom ageyn, 1270
 And fasten til he hath his lady seyn,

1242. C. wikked fame a-ros. 1247. F. Tn. Th. B. om. and her.
 1251. C. of; rest at. 1255. F. and (for and of). 1258. C. T. A.
 Th. olde ensamples; F. ensamples olde. 1259. C. how that; rest
 how. 1267. C. trewe; A. besy; rest privy. 1268, 1269. F. Tn. Th.
 B. -aunce; C. T. A. P. -aunces. 1269. C. And waityn hire; T. And
 plesyn hyr; Tn. A. And hir (!); F. Th. To hir (!).

And bere in his devyses, for her sake,
 Noot I nat what ; and songes wolde he make, (350)
 Iusten, and doon of armes many thinges,
 Sende her lettres, tokens, broches, ringes— 1275
 Now herkneth, how he shal his lady serve !
 Ther-as he was in peril for to sterve
 For hunger, and for mischeef in the see,
 And desolat, and fled from his contree,
 And al his folk with tempest al to-driven, 1280
 She hath her body and eek her reame yiven
 In-to his hond, ther-as she mighte have been
 Of other lond than of Cartage a queen, (360)
 And lived in Ioye y-nogh ; what wolde ye more ?
 This Eneas, that hath so depe y-swore, 1285
 Is verry of his craft with-in a throwe ;
 The hote_ernest is al over-blowe. *hath he not sworn ?*
 And prively he doth his shippes dighte,
 And shapeth him to stele a-wey by nighte.
 This Dido hath suspecioun of this, 1290
 And thoughte wel, that hit was al a-mis ;
 For in his bedde he lyth a-night and syketh ;
 She asketh him anoon, what him mislyketh— (370)
 ‘My dere herte, which that I love most ?’
 ‘Certes,’ quod he, ‘this night my fadres gost 1295
 Hath in my sleep so sore me tormented,
 And eek Mercurie his message hath presented,
 That nedes to the conquest of Itaile
 My destinee is sone for to saile ;
 For which, me thinketh, brosten is myn herte !’ 1300
 Ther-with his false teres out they sterte ;

1273. C. Tn. A. Th. Not ; F. B. Wot. 1275. *All but C. ins. and before ringes.*
 1281. C. F. T. B. reame ; Tn. P. ream ; Th. realme.
 1285. C. A. P. so ; *rest thus.* 1296. C. A. so sore me ; *rest me so sore.*
 1298. F. Tn. B. *om. to.*

And taketh her with-in his armes two.

'Is that in earnest,' quod she; 'wil ye so?' (380)

Have ye nat sworn to wyve me to take, *ord. 2. p. 6. in a. c. 1319.*

Alas! what womman wil ye of me make? 1305

I am a gentil-woman and a queen,

Ye wil nat fro your wyf thus foule fleen?

That I was born! alas! what shal I do?'

To telle in short, this noble queen Dido,

She seketh halwes, and doth sacrifice; 1310

She kneleth, cryeth, that routhe is to devyse;

Coniureth him, and profreth him to be

His thral, his servant in the leste, gree; *(This from greece)* (390)

She falleth him to foot, and swowneth there *The 23 sub. lines are from the pp.*

Dischevelé, with her brighte gilte here, *gewunden here 315*

And seith, 'have mercy! let me with yow ryde!

Thise lordes, which that women me besyde

Wil me destroyen only for your sake.

And, so ye wil me now to wyve take,

As ye han sworn, than wol I yive yow leve 1320

To sleen me with your swerd now sone at eve!

For than yit shal I dyen as your wyf.

Merçy, lord! have pite in your thocht!' (401)

But al this thing availeth her right nought; 1325

For on a night, slepinge, he let her lye,

And stal a-vey un-to his companye,

And, as a traitour, forth he gan to saile

Toward the large contre of Itaile.

Thus hath he laft Dido in wo and pyne; 1330

And wedded ther a lady hight Lavyne. *dan. 1. 14. q. Lavinia*

1313. C. gre; rest degree (degre). 1314. C. to-fore (for to foot).

1319. C. T. A. so; rest om. F. now me; rest me now. 1322. F. shal

I yet; Tn. C. T. A. Th. yit shall I. 1324. C. hauyth; rest haue.

1326, 1327. The old printed editions omit these two lines. 1327.

C. on to; T. A. vnto; F. Tn. B. vpon. 1330. C. Thus; rest And

thus. C. Tn. laft; F. leftte.

- A cloth he lafte, and eek his swerd standing,
 Whan he fro Dido stal in her sleping, (410)
 Right at her beddes heed, so gan he hye
 Whan that he stal a-wey to his navye; 1335
 Which cloth, whan sely Dido gan awake,
 She hath hit kist ful ofte for his sake;
 And seide, 'O cloth, whyl Iupiter hit leste, ^{ad. added to the scene} ^{not in native} ^{pleas.}
 Tak now my soule, unbind me of this unreste!
 I have fulfild of fortune al the cours.' 1340
 And thus, alas! with-uten his socours, ^{orig. 2}
 Twenty tyme y-swowned hath she thanne.
 And, whan that she un-to her suster Anne (420)
 Compleyned had, of which I may nat wryte—
 So greet a routhe I have hit for tendyte— 1345
 And bad her norice and her suster goon
 To fecchen fyr and other thing anoon,
 And seide, that she wolde sacrifye.
 And, whan she mighte her tyme wel espye,
 Up-on the fyr of sacrifys she sterte, 1350
 And with his swerd she rof her to the herte.
 But, as myn autour seith, right thus she seyde; ^{ad. 1345}
 Or she was hurt, before that she deyde, (430)
 She wroot a lettre anoon, that thus began:—
 'Right so,' quod she, 'as that the whyte swan 1355
 Ayeins his deeth beginneth for to singe, ^{Genoa 177. 1355. 1356.}
 Right so to yow make I my compleyninge. ^{in Gualle version}

1332. C. lafte; F. lefte. 1333. F. (only) om. her. 1337. F. Tn. B. om. hit. 1338. All but T. A. wrongly insert swete after O. 1339. F. Tn. Th. B. om. now. C. and brynge it of this onreste; Tn. T. Th. P. vnbynde me of this vnreste; F. B. vnbynde me of this reste (!); A. me bynd of myn vnrest; I keep the reading of Tn. T. Th. P. 1354. F. Tn. Th. B. om. a. C. tendite; rest to endite (endyte). 1346. A. P. suster; C. T. A. P. sistir; rest sustren (!). 1347. C. T. A. P. thing; rest thinges. 1352. C. A. right; P. om.; rest yet (yit). 1353. A. before that; C. F. T. Th. B. byform or (byforne er); P. and befor or. 1355. C. A. that; T. doth; rest om. 1356. C. Aysens; A. Aseynees; Tn. Ayeinste; rest Ayenst. 1357. C. T. A. make I; rest I make.

Nat that I trowe to geten yow again,
 For wel I woot that it is al in vain,
 Sin that the goddes been contraire to me. 1360
 But sin my name is lost through yow,' quod she,
 'I may wel lese a word on yow, or letter,
 Al-be-it that I shal be never the better; (440)
 For thilke wind that blew your ship a-vey,
 The same wind hath blowe a-vey your fey,'— 1365
 But who wol al this letter have in mynde,
 Rede Ovide, and in him he shal hit fynde.

Explicit Legenda Didonis martiris, Cartaginis regine.

1359. C. T. A. P. that; *rest om.* 1360. A. contrair; P.
 contrarie; C. T. contrary; *rest contrarious (too long).* 1363. C.
 T. A. P. that; *rest om.* 1366. Tn. P. who; *rest who so, or who that.*

2. *And. Med. & Herodes*
 3. *Erasmus. Richard*
 (4. *Agamemnon & Helenus F. & sons*)

IV. THE LEGEND OF HYPsipYLE AND MEDEA.

Incipit Legenda Ysiphile et Medee, Martirum.

PART I. THE LEGEND OF HYPsipYLE.

THOU rote of false lovers, duk Iasoun! *ashen!*
 Thou sly devourer and confusioun
 Of gentil-wommen, tender creatures, 1370
 Thou madest thy reclaiming and thy lures *Enhancement (over the line)*
 To ladies of thy statly apparaunce, *by means of*
 And of thy wordes, farced with plesaunce,
 And of thy feyned trouthe and thy manere,
 With thyn obeisaunce and thy humble chere, 1375
 And with thy counterfeted peyne and wo.
 Ther other falsen oon, thou falsest two! *betray* (10)
 O! ofte swore thou that thou woldest dye
 For love, whan thou ne feltest maladye
 Save foul delyt, which that thou callest love! 1380
 If that I live, thy name shal be shove *hated*
 In English, that thy sleighte shal be knowe! *the love is known*
 Have at thee, Iasoun! now thyn horn is blowe! *the summer is all*
 But certes, hit is bothe routhe and wo *more than*
 That love with false loveres werketh so; 1385
 For they shul have wel better love and chere
 Than he that hath aboght his love ful dere, (20)
to get!

1370. A. T. tender; *rest repeat* gentil. C. *has* tendere wemen gentil.
 1373. A. C. farced; F. Tn. Th. farsed; B. forsed; P. filled; T. versyd.
 1375. P. A. thy; *rest om.* 1377. *Here* MS. P. *ends.* 1386. C. T.
 A. Th. love and; F. Tn. B. and gretter. 1387. C. A. aboutght; *rest*
 bought. C. T. A. his; *rest om.*

IV. THE LEGEND OF HYPsipYLE AND MEDEA. 73

Or had in armes many a blody box. *blow*
 For ever as tendre a capoun et the fox, *as he*
 Thogh he be fals and hath the foul betrayed, 1390
 As shal the good man that ther-for hath payed.
 Al have he to the capoun skille and right,
 The false fox wol have his part at night.
The case On Iasoun this ensample is wel y-sene
ref. to By Isiphile and Medea the quene. 1395
 In Tessalye, as Guido telleth us, *1401 - 1403*
 Ther was a king that highte Pelleus, *Peleus* (30)
 That had a brother, which that highte Eson;
 And, whan for age he mighte unnethes gon,
 He yaf to Pelleus the governing 1400
 Of al his regne, and made him lord and king.
 Of which Eson this Iasoun gotten was,
 That, in his tyme, in al that lond, ther nas
 Nat swich a famous knight of gentillesse,
 Of fredom, and of strengthe and lustinesse. 1405
 After his fader deeth, he bar him so
 That ther nas noon that liste been his fo, (40)
 But dide him al honour and companye;
 Of which this Pelleus hath greet envye,
 Imagining that Iasoun mighte be 1410
 Enhaunsed so, and put in swich degre
 With love of lordes of his regioun,
 That from his regne he may be put adoun.
 And in his wit, a-night, compassed he
 How Iasoun mighte best destroyed be 1415
 Withoute slaunder of his compasment. *plotting*
 And at the laste he took avisement (50)

1389. C. et (= eteth); *rest* eteth (etith). 1391. C. hath; *rest om.*
(badly). 1392. C. T. Al haue he; F. Alle thof he haue. 1396. F.
 Tn. B. and; *rest* as. C. Guido; T. A. Guydo; F. Tn. Th. B. Ouyde.
 1397. F. Tn. B. knyght; *rest* kyng (*see l. 1401*); *see note*. 1405. So C.;
rest Of fredom, of strength, and of lustynesse. 1409. C. T. hadde.

74 IV. THE LEGEND OF HYPsipYLE AND MEDEA.

To senden him in-to som fer contree
 Ther as this Iasoun may destroyed be.
 This was his wit; al made he to Iasoun *withen this* 1420
 Gret chere of love and of affeccioun,
 For drede lest his lordes hit espyde.
 So fil hit, so, as fame renneth wyde,
 Ther was swich tyding over-al and swich los,
 That in an yle that called was Colcos, 1425
 Beyondre Troye, estward in the see,
 That ther-in was a ram, that men mighte see, (60)
 That had a flees of gold, that shoon so brighte,
 That no-wher was ther swich an-other sighte;
 But hit was kept alway with a dragoun, *gaurded by* 1430
 And many othere mervails, up and down,
 And with two boles, *fully* maked al of bras,
 That spitten fyr, and moche *thing* ther was.
 But this was eek the tale, nathelees,
 That who-so wolde winne thilke flees, 1435
 He moste bothe, or he hit winne mighte,
 With the boles and the dragoun fighte; *And he hit the flees* (70)
 And king Oetes lord was of that yle. *(farther yf/lytten)*
 This Pelleus bethoghte upon this wyle;
 That he his newew Iasoun wolde enhorte 1440
 To sailen to that lond, him to disporte,
 And seide, 'Nevew, if hit mighte be
 That swich a worship mighte fallen thee,
 That thou this famous tresor mightest winne,
 And bringen hit my regioun with-inne, 1445
 Hit wer to me gret plesaunce and honour;
 Than wer I holde to quyte thy labour. (80)

1418. C. To syndyn; T. To send; Tn. Th. That to senden; F. That to selden (l). 1427. F. Tn. Th. B. ther; rest therin. C. may se. 1433. T. Th. moche; F. muche; C. meche othir. 1438. C. Oetes; rest Otes (Otys). 1443. C. T. A. a; rest om. 1444. T. A. C. mightest; rest myghte. 1445. C. T. bryngyn; rest brynge (bring).

IV. THE LEGEND OF HYPsipYLE AND MEDEA. 75

And al the cost I wol my-selven make;
 And chees what folk that thou wilt with thee take;
 Lat see now, darstow take this viage?' 1450
 Iasoun was yong, and lusty of corage,
 And under-took to doon this ilke emprise.

Anoon Argus his shippes gan devyse;
 With Iasoun wente the stronge Ercules,
 And many an-other that he with him chees. 1455

But who-so axeth who is with him gon,
 Lat him go reden Argonauticon, (*Valerius, Theocritus*) (90) *with his line*
 For he wol telle a tale long y-now. *... ..*

(145) Philotetes anoon the sail up-drow,
 Whan that the wind was good, and gan him hye 1460
 Out of his contree called Tessalye.

So long he sailed in the salte see
 Til in the yle Lemnoun aryved he—*see*.
 Al be this nat rehersed of Guido,
 Yet seith Ovyde in his Epistles so— 1465
 And of this yle lady was and quene
 The faire yonge Isiphilee, the shene, (100)
 That whylom Thoas doghter was, the king.

Isiphilee was goon in her playing;
 And, roming on the clyves by the see, 1470
 Under a banke anoon espyed she
 Wher that the ship of Iasoun gan aryve.
 Of her goodnesse adoun she sendeth blyve
 To witen yif that any straunge wight
 With tempest thider wer y-blowe a-night, 1475

1448. C. T. A. cost; *rest* costes. 1449. C. *om.* And. A. ches; F. Tn. T. B. chese; Th. chose; C. Schis (!). C. A. that; *rest om.* 1452. C. T. *om.* ilke. 1457. T. A. go; *rest om.* All rede; better reden. 1460. C. T. that; *rest om.* 1463. All insert of *after yle (needlessly)*. Th. Lemnon; A. Lennoun; C. lenoun (*for* lēnoun = lemmoun); F. Tn. B. leonoun; T. lenon (= lemmoun). 1471. F. brake (!); A. bonk; *rest* banke. 1472. So C. T. A.; F. Tn. Th. B. Wher lay the shippe, that Iasoun (*giving no sense*).

76 IV. THE LEGEND OF HYPsipYLE AND MEDEA.

To doon him socour; as was her usaunce
To forthren every wight, and doon plesaunce (110)
Of veray bounte and of curtesye.

This messagere adoun him gan to hye,
And fond Iasoun, and Ercules also, 1480
That in a cogge to londe wer y-go ~~com. had~~
Hem to refresshen and to take the eyr.
The morwening atempre was and fair;
And in his wey the messagere hem mette.
Ful cunningly thise lordes two he grette, 1485
And dide his message, axing hem anoon
Yif they wer broken, or oght wo begoon, ~~defuncted~~ (120)
Or hadde nede of lodesmen or vitaile; ~~plote~~
For of socour they shulde no-thing faile,
For hit was utterly the quenes wille. 1490

Iasoun answerde, mekely and stille,
'My lady,' quod he, 'thanke I hertely
Of hir goodness; us nedeth, trewely,
No-thing as now, but that we very be,
And come for to pleye, out of the see, 1495
Til that the wind be better in our weye.'

This lady rometh by the clif to pleye, (130)
With her meynee, endelong the stronde,
And fynt this Iasoun and this other stonde,
In spekinge of this thing, as I yow tolde. 1500

This Ercules and Iasoun gan beholde
How that the quene hit was, and faire her grette
Anon-right as they with this lady mette;
And she took heed, and knew, by hir manere;
By hir aray, by wordes and by chere, 1505

1476. C. F. B. hem; *rest* him. 1481. C. A. cog; T. boote; *rest*
cogge. 1483. F. atempree. 1486. C. T. A. axinge; *rest* askynge.
1487. F. B. *om.* oght. 1489. C. T. A. of; *rest om.* 1490. F.
Tn. B. *omit this line.* 1498. C. endelong (*as in* Kn. Tale); F.
endlonge. 1499. C. F. these other; *rest* this other.

IV. THE LEGEND OF HYPsipYLE AND MEDEA. 77

That hit wer gentil-men, of greet degre.
 And to the castel with her ledeth she (140)
 Thise straunge folk, and doth hem greet honour,
 And axeth hem of travail and labour
 That they han suffred in the salte see; 1510
 So that, within a day, or two, or three,
 She knew, by folk that in his shippes be,
 That hit was Iasoun, ful of renomee,
 And Ercules, that had the grete los,
 That soghten the adventures of Colcos; 1515
 And dide hem honour more then before,
 And with hem deled ever lenger the more, (150)
 For they ben worthy folk, with-uten lees.
 And namely, most she spak with Ercules;
 To him her herte bar, he sholde be 1520
 Sad, wys, and trewe, of wordes avisee,
 With-uten any other affeccioun
 Of love, or evil imaginacioun. *cf. Pausanias?*
 This Ercules hath so this Iasoun preysed,
 That to the sonne he hath him up areysed, 1525
 That half so trewe a man ther nas of love
 Under the cope of heven that is above; (160)
 And he was wys, hardy, secree, and riche.—
 Of thise three pointes ther nas noon him liche;
 Of fredom passed he, and lustihede, 1530
 Alle tho that liven or ben dede;
 Ther-to so greet a gentil-man was he,
 And of Tessalie lykly king to be.
 There nas no lak, but that he was agast
 To love, and for to speke shamefast. 1535

1506. F. hit; C. Tn. Th. B. it; T. A. they. 1512. F. Tn. Th. B.
 by the (*for by*). 1519. F. (*only*) she spake moste. 1523. C. euyll; A.
 euill; *rest* any othir (*caught from l. 1522*). 1524. C. T. A. so; *rest*
om. 1525. C. T. A. him; *rest* hyt (it). C. areysid; *rest* reysed.
 1526. C. *om.* half. 1527. C. cape; *rest* cope.

78 IV. THE LEGEND OF HYPsipYLE AND MEDEA.

He hadde lever him-self to mordre, and dye
Than that men shulde a lover him espye:— (170)

‘As wolde almighty god that I had yive

My blood and flesh, so that I mighte live, *for his sake*

with the nones With the nones that he had o-wher a wyf *for his sake* 1540

for his sake For his estat; for swich a lusty lyf

She sholde lede with this lusty knight!’

And al this was compassed on the night

Betwixe him Iasoun and this Ercules.

Of thise two heer was mad a shrewed lees 1545

To come to hous upon an innocent, *for his sake*

For to be-dote this queen was hir assent. *for his sake* (180)

And Iasoun is as coy as is a maide,

He loketh pitously, but noght he saide,

But frely yaf he to her conseileres 1550

Yiffes grete, and to her officeres.

As wolde god I leiser hadde, and tyme, *for his sake*

By proces al his wowing for to ryme.

But in this hous if any fals lover be,

Right as him-self now doth, right so dide he, 1555

With feyning and with every sotil dede.

Ye gete no more of me, but ye wil rede *for his sake* (190)

Thorignal, that telleth al the cas.

The somme is this, that Iasoun wedded was

Unto this quene, and took of her substaunce 1560

What-so him liste, unto his purveyaunce;

And upon her begat he children two,

And drow his sail, and saw her never-mo.

A lettre sente she to him certain,

1536. F. A. B. He; *rest* Him (*badly*). 1538. A. almychti; *rest*
om. 1540. C. With nonys; *read* With th' nones. 1545. T. made;
rest omit; *but sense and metre require it.* 1547. C. T. assent; B.
intente (*which will not rime*); *rest* entent (*but Chaucer uses entente*).
1548. F. Thise; B. As; *rest* And. 1550. F. B. *om.* he. 1552. F.
B. god wolde; *rest* wolde god. C. T., I; *rest* that I. 1559. C. T.
somme; A. text; *rest* sothe (soth). 1564. F. Tn. Th. B. *om.* to.

IV. THE LEGEND OF HYPsipyle AND MEDEA. 79

Which wer to long to wryten and to sein, 1565
 And him repreveþ of his grete untrouthe,
 And preyeth him on her to have som routhe. (200)
 And of his children two, she seide him this,
 That they be lyke, of alle thing, y-wis,
 To Iasoun, save they coude nat begyle; 1570
 And preyed god, or hit wer longe whyle,
 That she, that had his herte y-raft her fro,
 Moste fynden him to her untrewē al-so, ^{which he permitted}
 And that she moste bothe 'her children spille, ^{compelled}
 And alle tho that suffreth him his wille. 1575
 And trew to Iasoun was she al her lyf,
 And ever kepte her chaste, as for his wyf; (210)
 Ne never had she Ioye at her herte,
 But dyed, for his love, of sorwes smerte.

PART II. THE LEGEND OF MEDEA.

To Colcos comen is this duk Iasoun, 1580
 That is of love devourer and dragoun.
 ✓ As matere appetyteth forme al-wey, ^{always, seems to have a definition}
 And from forme in-to forme hit passen may, ^{the same is the case with the 1581}
 Or as a welle that wer botomlees, ^{how to get to the bottom}
 Right so can this fals Iasoun have no pees 1585
 For, to desyren, through his appetyt,
 [To fynde in] gentil-wommen his delyt; (220)
 This is his lust and his felicittee.
 Iasoun is romed forth to the citee,
 That whylom cleped was Iaconitos, 1590
 That was the maister-toun of al Colcos,

1569. F. B. (only) om. they. 1573. C. Th. Muste; F. Th. B. Most; T. A. Myght. 1578. F. And; rest Ne. 1582. F. nature; C. matier; Th. Th. B. matire; T. A. matyr. C. apetytith; T. appetyteth; rest appeteth (1). 1583. F. Th. Th. B. to (for in-to). 1585. A. (only) this. F. Th. B. om. fals. 1590. C. T. Iaconitos; A. Iacomitos; F. Th. Th. B. Iasonicos; (Latin Iacomites).

And hath y-told the cause of his coming
 Un-to Oëtes, of that contre king,
 Preying him that he moste doon his assay
 To gete the flees of gold, if that he may; 1595
 Of which the king assenteth to his bone,
 And doth him honour, as hit is to done, (230)
 So ferforth, that his doghter and his eyr,
 Medea, which that was so wys and fair
 That fairer saw ther never man with yë, 1600
 He made her doon to Iasoun companye
 At mete, and sitte by him in the halle.

Now was Iasoun a semely man with-alle,
 And lyk a lord, and had a greet renoun,
 And of his loke as real as leoun, 1605
 And goodly of his speche, and famulere, *affable*
 And coude of love al craft and art plene 1610
 With-oute boke, with everich observaunce.
 And, as fortune her oghte a foul meschaunce, *as by fortune she was bound*
 She wex enamoured upon this man. 1615

'Iasoun,' quod she, 'for ought I see or can,
 As of this thing the which ye been aboute,
 Ye han your-self y-put in moche doute.
 For, who-so wol this aventure acheve, 1615
 He may nat wel asterten, as I leve,
 With-uten deeth, but I his helpe be.
 But natheles, hit is my wille,' quod she, (250)
 'To forthren yow, so that ye shal nat dye,
 But turnen, sound, hoom to your Tessalye.'
 'My righte lady,' quod this Iasoun tho, 1620
 'That ye han of my dethe or of my wo
 Any reward, and doon me this honour,
 I wot wel that my might ne my labour

1593. F. Vnto tho (*by some mistake*). C. Oetes; T. Cytees (!); *rest*
 Otes. 1599. F. Tn. B. and so feyre. 1605. C. T. Th. as a leoun
 (lyoun). 1613. C. han; T. A. haue; *rest* and (!).

IV. THE LEGEND OF HYPsipYLE AND MEDEA. 81

May nat deserve hit in my lyves day; *lowly; Th. lowly; Gen. of Lyfes was here - Th. Th.*
Sely. God thanke yow, ther I ne can ne may. *lowly; Th. lowly; Gen. of Lyfes was here - Th. Th.*
 Your man am I, and lowly you beseche,
 To been my help, with-oute more speche; (260)
 But certes, for my deeth shal I nat spare.
 Tho gan this Medea to him declare
 The peril of this cas, fro point to point, 1630
 And of his batail, and in what disioint *lowly; Th. lowly; Gen. of Lyfes was here - Th. Th.*
S. 7. He mote stande, of which no creature,
 Save only she, ne mighte his lyf assure.
 And shortly, to the point right for to go,
 They been accorded ful, betwix hem two, 1635
 That Iasoun shal her wedde, as trewe knight;
 And term y-set, to come sone at night *lowly; Th. lowly; Gen. of Lyfes was here - Th. Th.* (270)
 Unto her chambre, and make ther his oth,
 Upon the goddes, that he, for leef ne loth,
 Ne sholde her never falsen, night ne day, 1640
 To been her husbond, whyl he liven may,
 As she that from his deeth him saved here.
 And her-upon, at night they mette y-fere,
 And doth his oth, [and leith his feith to wedde]. *lowly; Th. lowly; Gen. of Lyfes was here - Th. Th.*
 And on the morwe, upward he him spedde; 1645
 For she hath taught him how he shal nat faile
 The flees to winne, and stinten his bataile; (280)
 And saved him his lyf and his honour;
 And gat him greet name as a conquerour
 Right through the sleight of her enchantement. 1650
 Now hath Iasoun the flees, and hoom is went

1626. T. A. Th. lowly; F. lowly; B. lowlye; C. lowely; Tn. lowe.
 1631. C. T. A. And; rest om. F. Tn. om. in. 1634. C. T. A. to
 the point right; rest ryght to the poynt. 1642. C. T. sauyth; rest
 saued. F. B. there; rest here. 1643. F. Tn. B. omit this line; C.
 has And here vp a nyght, &c. 1649. C. T. gat; A. gatt; Th. gate;
 rest gete. F. B. (only) om. him. T. gret; A. om.; rest a. C. ryth as;
 T. A. ryght as; rest as.

82 IV. THE LEGEND OF HYPSPYLE AND MEDEA.

With Medea, and tresor ful gret woon.
 But unwist of her fader is she goon
 To Tessaly, with duk Iasoun her leef,
 That afterward hath broght her to mescheef. 1655
 For as a traitour he is from her go,
 And with her lafte his yonge children two, (290)
 And falsly hath betrayed her, allas!
 And ever in love a cheef traitour he was;
 And wedded yit the thridde wyf anon, 1660
 That was the doghter of the king Creon. (*Creon*)
 This is the meed of loving and guerdon
 That Medea received of Iasoun
 Right for her trouthe and for her kyndenesse,
 That loved him beter than her-self, I gesse, 1665
 And lafte her fader and her heritage.
 And of Iasoun this is the vassalage, (*in vassalage*) (300)
 That, in his dayes, nas ther noon y-founde (*degned*)
 So fals a lover going on the grounde.
 And therfor in her lettre thus she seyde (*spoke*) 1670
 First, whan she of his falsnesse him umbreyde, (*unbaided*)
 'Why lyked me thy yelow heer to see
 More then the boundes of myn honestee,
 Why lyked me thy youthe and thy fairnesse,
 And of thy tonge the infinit graciousnesse? 1675
 O, haddest thou in thy conquest deed y-be,
 Ful mikel untrouthe had ther dyed with thee!' (310)
 Wel can Ovyde her lettre in vers endyte,
 Which wer as now to long for me to wryte. 1679

Explicit Legenda Ysiphile et Medee, Martirum.

1652. F. Tn. Th. B. tresoures; C. tresor; T. A. tresour. 1657.
 T. A. his; C. hire; rest om. 1659. C. thef and (*for* cheef). 1661.
 C. A. the; rest om. 1667. F. (*only*) om. the. 1668. C. T. A. ther;
 rest neuer. 1671. C. Fyyst of his falsnesse whan she hym vpbreide.

V. THE LEGEND OF LUCRETIA.

Incipit Legenda Lucrecie Rome, martiris.

Now moot I seyn the exiling of kinges 1680
 Of Rome, for hir horrible doinges,
 And of the laste king Tarquinius,
 As saith Ovyde and Titus Livius.
 But for that cause telle I nat this storie,
 But for to preise and drawen to memorie 1685
 The verray wyf, the verray trewe Lucesse,
 That, for her wyfhood and her stedfastnesse,
 Nat only that thise payens her comende,
 But he, that cleped is in our legende (10)
 The grete Austin, hath greet compassioun 1690
 Of this Lucesse, that starf at Rome toun;
 And in what wyse, I wol but shortly trete,
 And of this thing I touche but the grete.
 Whan Ardea beseged was aboute
 With Romans, that ful sterne were and stoute, 1695
 Ful longe lay the sege, and litel wroghte,
 So that they wer half ydel, as hem thoghte;
 And in his play Tarquinius the yonge
 Gan for to lape, for he was light of tonge, (20)
 And seyde, that 'it was an ydel lyf, 1700
 No man did ther no more than his wyf;

1681. F. B. dedes; *rest* doinges. 1682. Addit. (12524) And; *rest* om. 1685. F. B. to (*for* and); *rest* and. 1686. C. trewe; *rest* om.
 1689. F. Tn. Th. om. he. 1693. F. omits this line; I give the spelling as in MS. T., changing thyng into thing. 1696, 1697. C. F. Tn. Th. B. wroughten, thoughten; but thoughten is bad grammar; T. A. wrought, thought. 1701. C. no; *rest* om.

And lat us speke of wyves, that is best;
 Praise every man his owne, as him lest,
 And with our speche lat us ese our herte.'

A knight, that highte Colatyne, up sterte, 1705
 And seyde thus, 'nay, for hit is no nede
 To trowen on the word, but on the dede.
 I have a wyf,' quod he, 'that, as I trowe,
 Is holden good of alle that ever her knowe; (30)
 Go we to night to Rome, and we shul see.' 1710

Tarquinius answerde, 'that'lyketh me.'
 To Rome be they come, and faste hem dighte
 To Colatynes hous, and doun they lighte,
 Tarquinius, and eek this Colatyne.
 The husbond knew the estres wel and fyne, 1715
 And prively into the hous they goon;
 Nor at the gate porter was ther noon;
 And at the chambre-dore they abyde.
 This noble wyf sat by her beddes syde (40)
 Dischevele, for no malice she ne thoghte; 1720
 And softe wolde our book seith that she wroghte
 To kepen her fro slouthe and ydelnesse;
 And bad her servants doon hir businesse,
 And axeth hem, 'what tydings heren ye?
 How seith men of the sege, how shal hit be? 1725
 God wolde the walles weren falle adoun;
 Myn husbond is so longe out of this toun,
 For which the dreed doth me so sore smerte,
 Right as a swerd hit stingeth to myn herte (50)

1705. C. highte; Tn. hat; *rest* hyght (*perhaps read hatte*). 1710.
 So C. T.; *rest* to Rome to nyght. 1715. B. estres; C. A. estris;
 F. Tn. esters; T. estes (I); Th. esters (II) 1716. *All but T. need-*
lessly insert ful after And. 1718. C. they gan abyde. 1720.
 C. Discheuele; F. Dissevely. 1721. T. oure boke seyth; C. seyth
 (om. our book); Th. saith Liui; *rest* seyth our boke. 1725. C. seith;
 F. sayne. 1727. C. Th. so; *rest* to. 1728. C. sore; *rest* to (*badly*).
 1729, 1730. C. *has*—That with a swerd me thynkyth that to myn herte
 It styngith me whan I thynke on that place.

Whan I think on the sege or of that place; 1730
 God save my lord, I preye him for his grace:—
 And ther-with-al ful tenderly she weep,
 And of her werk she took no more keep,
 But mekely she leet her eyen falle;
 And thilke semblant sat her wel with-alles. 1735
 And eek her teres, ful of honestee,
 Embelissed her wyfly chastitee;
 Her countenance is to her herte digne,
 For they acordeden in dede and signe. (60)
 And with that word her husbond Colatyn, 1740
 Or she of him was war, com sterting in,
 And seide, 'dreed thee noght, for I am here!'
 And she anon up roos, with blisful chere,
 And kiste him, as of wyves is the wone.
 Tarquinius, this proude kinges sone, 1745
 Conceived hath her beaute and her chere,
 Her yelow heer, her shap, and her manere,
 Her hew, her wordes that she hath compleyned,
 And by no crafte her beaute nas nat feyned; (70)
 And caughte to this lady swich desyr, 1750
 That in his herte brende as any fyr
 So woodly, that his wit was al forgeten.
 For wel, thoghte he, she sholde nat be geten;
 And ay the more that he was in dispair,
 The more he coveteth and thoghte her fair. 1755
 His [sinful thought] was al his covetinge.
 A morwe, whan the brid began to singe,

1730. T. A. the sege; F. Tn. B. these (*error for the sege*, i.e. the siege); Th. this. 1731. F. my; *rest* his (*before* grace). 1736. A. T. honestee; C. oneste; B. heuyte (!); F. hevytee (!); Tn. Th. heuynesse. 1737. C. Emblemyschid (!). Th. chastnesse. C. *puts* ll. 1738-9 *after* l. 1743. 1744. C. kiste; *rest* kissed. 1747. C. T. A. shap; *rest* bounte. 1749. C. nas; *rest* was. 1751. C. brende; B. brente; F. Tn. brent. 1752. C. is al; Th. A. was al; *rest* was. 1754. C. T. A. that; *rest om.* 1757. F. Tn. Th. B. On; *rest* A.

Unto the sege he comth ful privily,
 And by himself he walketh sobrelly, (80)
 Thimage of her recording alwey newe; 1760
 'Thus lay her heer, and thus fresh was her hewe;
 Thus sat, thus spak, thus span; this was her chere,
 Thus fair she was, and this was her manere.'
 Al this conceit his herte hath now y-take.
 And, as the see, with tempest al to-shake, 1765
 That, after whan the storm is al ago,
 Yet wol the water quappe a day or two,
 Right so, though that her forme wer absent,
 The plesaunce of her forme was present; (90)
 But natheles, nat plesaunce, but delyt, 1770
 Or an unrightful talent with despyt;
 'For, maugre her, [I wol again her see,]
 Hap helpeth hardy man alday,' quod he;
 'What ende that I make, hit shal be so;'
 And girt him with his swerde, and gan to go; 1775
 And forth he rit til he to Rome is come,
 And al aloon his wey than hath he nome
 Unto the house of Colatyn ful right.
 Doun was the sonne, and day hath lost his light; (100)
 And in he com un-to a privy halke, 1780
 And in the night ful theefly gan he stalke,
 Whan every night was to his reste broght,
 Ne no wight had of tresoun swich a thought.
 Were hit by window or by other gin,
 With swerde y-drawe, shortly he comth in 1785
 Ther as she lay, this noble wyf Lucesse.

 'I am the kinges sone, Tarquinius,' (110)

1760. C. Thymage; *rest* The ymage. 1763. F. This; *rest* Thus.
 1764. C. A. now; *rest* newe (new). 1766. C. Yit (*for* That). 1770.
 C. *om.* But. 1773. C. T. A. alday; *rest* alway. 1776. C. forth he rit; A.
 forth he ride; F. Tn. Th. he forth right (!). C. T. A. Were hit; *rest* Whether.

Quod he, 'but and thou crye, or noise make, 1790
 Or if thou any creature awake,
 By thilke god that formed man on lyve,
 This swerd through-out thyn herte shal I ryve.'
 And ther-withal unto her throte he sterte,
 And sette the point al sharp upon her herte. 1795
 No word she spak, she hath no might therto.
 What shal she sayn? her wit is al ago.
 Right as a wolf that fynt a lomb aloon,
 To whom shal she compleyne, or make moon? (120)
 What! shal she fighte with an hardy knight? 1800
 Wel wot men that a woman hath no might.
 What! shal she crye, or how shal she asterte
 That hath her by the throte, with swerde at herte?
 She axeth grace, and seith al that she can.
 'Ne wolt thou nat,' quod he, this cruel man, 1805
 'As wisly Iupiter my soule save,

 [Anon] thou shalt be deed, and also lese 1810
 Thy name, for thou shalt non other chese.' (132)
 Thise Romain wyves loveden so hir name
 At thilke tyme, and dredden so the shame,
 That, what for fere of slaundre and drede of deeth,
 She loste bothe atones wit and breeth, 1815
 And in a swough she lay and wex so deed,
 Men mighte smyten of her arm or heed;
 She feleth no-thing, neither foul ne fair.
 Tarquinius, that art a kinges eyr, (140)

1793. C. thour-out; T. thorout; A. throughout; *rest om.* out. 1795.
 C. T. A. point; *rest* swerd. C. vp-on; T. opon; Tn. Th. on; *rest* unto.
 1798. C. T. A. fynt; *rest* fayneth or feyneth (l). C. lomb; T. A. Th.
 lambe; *rest* loue (l). 1801. C. T. A. that; *rest om.* 1802. F.
 sterte; *rest* asterte (astert). 1804. C. T. A. seyth; *rest* seyde. 1805.
 C. A. he; T. tho; *rest om.* 1811. C. T. A. non other; *rest* not.
 1815. C. at onys bothe; *rest* bothe atones. 1816. C. wex; B. wexe;
 Tn. wax; T. wexed; A. wox; F. Th. woxe.

And sholdest, as by linage and by right, 1820
 Doon as a lord and as a verray knight,
 Why hastow doon dispyt to chivalrye?
 Why hastow doon this lady vilanye?
 Allas! of thee this was a vileins dede!
 But now to purpos; in the story I rede, 1825
 Whan he was goon, al this mischaunce is falle.
 This lady sente after her frendes alle,
 Fader, moder, husbond, al y-fere;
 And al dischevele, with her heres clere, (150)
 In habit swich as women used tho 1830
 Unto the burying of her frendes go,
 She sit in halle with a sorweful sighte.
 Her frendes axen what her aylen mighte,
 And who was deed? And she sit ay wepinge,
 A word for shame ne may she forth out-bringe, 1835
 Ne upon hem she dorste nat beholde.
 But atte laste of Tarquiny she hem tolde,
 This rewful cas, and al this thing horrible.
 The wo to tellen hit wer impossible, (160)
 That she and alle her frendes made atones. 1840
 Al hadde folkes hertes been of stones,
 Hit mighte have maked hem upon her rewe,
 Her herte was so wyfly and so trewe.
 She seide, that, for her gilt ne for her blame,
 Her husbond sholde nat have the foule name, 1845
 That wolde she nat suffre, by no wey.
 And they answerden alle, upon hir fey,

1821. F. Tn. Th. B. *om.* and as. C. *worthi* (*for* verray). 1823.
 C. T. A. this; *rest* thy. 1824. C. vileyn; A. T. vileyns; F. B. Tn.
 vilenouse; Th. villaynous. 1825. F. Tn. Th. B. *insert* the *after*
 to. 1829. F. Tn. Th. B. *om.* al. C. herys; A. heeres; F. heer;
 Tn. T. Th. B. here (heare, heere). C. *has lost* ll. 1836-1907. 1840.
 T. maden; A. maid; *rest* make. 1846. *So all but* F. Tn. B.; F. B.
 That nolde she suffre; Tn. That wolde she suffren nat. 1847. T.
 opon; A. vpon; *rest* vnto (*badly*).

That they foryeve hit her, for hit was right;
 Hit was no gilt, hit lay nat in her might; (170)
 And seiden her ensamples many oon. 1850
 But al for noght; for thus she seide anoon,
 'Be as be may,' quod she, 'of forgiving,
 I wol nat have no forgift for no-thing.'
 But prively she caughte forth a knyf,
 And therwith-al she rafte her-self her lyf; 1855
 And as she fel adoun, she caste her look,
 And of her clothes yit she hede took;
 For in her falling yit she hadde care
 Lest that her feet or swiche thing lay bare; (180)
 So wel she loved clenness and eek trouthe. 1860
 Of her had al the toun of Rome routhe,
 And Brutus by her chaste blode hath swore
 That Tarquin sholde y-banisht be ther-fore,
 And al his kin; and let the peple calle,
 And openly the tale he tolde hem alle, 1865
 And openly let carie her on a bere
 Through al the toun, that men may see and here
 The horrible deed of her oppressioun.
 Ne never was ther king in Rome toun (190)
 Sin thilke day; and she was holden there 1870
 A seint, and ever her day y-halwed dere
 As in hir lawe: and thus endeth Lucesse,
 The noble wyf, as Titus bereth witesse.
 I telle hit, for she was of love so trewe,
 Ne in her wille she chaunged for no newe. 1875
 And for the stable herte, sad and kynde,
 That in these women men may alday fynde;
 Ther as they caste hir herte, ther hit dwelleth.
 For wel I wot, that Crist him-selve telleth, (200)

1857. T. A. she hede; *rest* hede she. 1862. So T. A.; *rest* hath
 by hir chaste blood. 1873. T. A. as; *rest om.* 1876. T. A.
 for the; *rest* in her. 1879. *All him-self or him-selfe.*

That in Israel, as wyd as is the lond, 1880
 That so gret feith in al the lond he ne fond
 As in a woman; and this is no lye.
 And as of men, loketh which tirannye
 They doon alday; assay hem who so liste,
 The trewest is ful brotel for to triste. 1885

Explicit Legenda Lucrecie Rome, Martiris.

1882. F. (*only*) *om.* and.

1883. F. women; *rest* men.

VI. THE LEGEND OF ARIADNE.

X
2 *Minos mixed up*

Incipit Legenda Adriane de Athenes.

^{the} IUGE, ^{admiral} infernal, Minos, of Crete king,
 Now cometh thy lot, now comestow on the ring; (*conscience*)
 Nat only for thy sake wryte I this storie,
 But for to clepe agein unto memorie
 Of Theseus the grete untrouthe of love; 1890
 For which the goddes of the heven above
 Ben wrothe, and wreche han take for thy sinne.
 Be reed for shame! now I thy lyf beginne.

Minos, that was the mighty king of Crete,
 That hadde an hundred citees stronge and grete, 1895
 To scole hath sent his sone Androgeus, (11)
 To Athenes; of the whiche hit happed thus,
 That he was slayn, lerning philosophye,
 Right in that citee, nat but for envye.

The grete Minos, of the whiche I speke, 1900
 His sones deth is comen for to wreke;
 Alcathe he bisegeth harde and longe. (*Alcathe is Megara - named after Alca*)
 But natheles the walles be so stronge, ^{his founder}
 And Nisus, that was king of that citee,

So chivalrous, that litel dredeth he; 1905
 Of Minos or his ost took he no cure, (21)
 Til on a day befel an aventure,

C. has lost ll. 1836-1907. 1886. F. B. Tn. Grece; rest Crete; see
 l. 1894. 1888. F. B. oonly for thy sake; rest for thy sake only. F.
 Tn. Th. B. writen is; T. A. wryte I. 1890. F. vntrewe; rest vntrouthe
 (vntrouth). 1891. T. A. the; rest om. (after of). 1895. T. A.
 Th. had; B. wanne; F. whan (!); Tn. om. 1897. F. happeth; A.
 hapned; rest happed. 1902. Th. Alcathe (*rightly*); A. Alctoe;
 Tn. Alcie; T. All the cyte; F. B. And the citee.

That Nisus doghter stood upon the wal, (Rey/a)
 And of the sege saw the maner al.
 So happed hit, that, at a scarmishing, ^{in accion. to June 1910}
 She caste her herte upon Minos the king, ^{in file. in thim. to per. h.}
 For his beaute and for his chivalrye, ^{big & > a h. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 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1010. 1011. 1012. 1013. 1014. 1015. 1016. 1017. 1018. 1019. 1020. 1021. 1022. 1023. 1024. 1025. 1026. 1027. 1028. 1029. 1030. 1031. 1032. 1033. 1034. 1035. 1036. 1037. 1038. 1039. 1040. 1041. 1042. 1043. 1044. 1045. 1046. 1047. 1048. 1049. 1050. 1051. 1052. 1053. 1054. 1055. 1056. 1057. 1058. 1059. 1060. 1061. 1062. 1063. 1064. 1065. 1066. 1067. 1068. 1069. 1070. 1071. 1072. 1073. 1074. 1075. 1076. 1077. 1078. 1079. 1080. 1081. 1082. 1083. 1084. 1085. 1086. 1087. 1088. 1089. 1090. 1091. 1092. 1093. 1094. 1095. 1096. 1097. 1098. 1099. 1100. 1101. 1102. 1103. 1104. 1105. 1106. 1107. 1108. 1109. 1110. 1111. 1112. 1113. 1114. 1115. 1116. 1117. 1118. 1119. 1120. 1121. 1122. 1123. 1124. 1125. 1126. 1127. 1128. 1129. 1130. 1131. 1132. 1133. 1134. 1135. 1136. 1137. 1138. 1139. 1140. 1141. 1142. 1143. 1144. 1145. 1146. 1147. 1148. 1149. 1150. 1151. 1152. 1153. 1154. 1155. 1156. 1157. 1158. 1159. 1160. 1161. 1162. 1163. 1164. 1165. 1166. 1167. 1168. 1169. 1170. 1171. 1172. 1173. 1174. 1175. 1176. 1177. 1178. 1179. 1180. 1181. 1182. 1183. 1184. 1185. 1186. 1187. 1188. 1189. 1190. 1191. 1192. 1193. 1194. 1195. 1196. 1197. 1198. 1199. 1200. 1201. 1202. 1203. 1204. 1205. 1206. 1207. 1208. 1209. 1210. 1211. 1212. 1213. 1214. 1215. 1216. 1217. 1218. 1219. 1220. 1221. 1222. 1223. 1224. 1225. 1226. 1227. 1228. 1229. 1230. 1231. 1232. 1233. 1234. 1235. 1236. 1237. 1238. 1239. 1240. 1241. 1242. 1243. 1244. 1245. 1246. 1247. 1248. 1249. 1250. 1251. 1252. 1253. 1254. 1255. 1256. 1257. 1258. 1259. 1260. 1261. 1262. 1263. 1264. 1265. 1266. 1267. 1268. 1269. 1270. 1271. 1272. 1273. 1274. 1275. 1276. 1277. 1278. 1279. 1280. 1281. 1282. 1283. 1284. 1285. 1286. 1287. 1288. 1289. 1290. 1291. 1292. 1293. 1294. 1295. 1296. 1297. 1298. 1299. 1300. 1301. 1302. 1303. 1304. 1305. 1306. 1307. 1308. 1309. 1310. 1311. 1312. 1313. 1314. 1315. 1316. 1317. 1318. 1319. 1320. 1321. 1322. 1323. 1324. 1325. 1326. 1327. 1328. 1329. 1330. 1331. 1332. 1333. 1334. 1335. 1336. 1337. 1338. 1339. 1340. 1341. 1342. 1343. 1344. 1345. 1346. 1347. 1348. 1349. 1350. 1351. 1352. 1353. 1354. 1355. 1356. 1357. 1358. 1359. 1360. 1361. 1362. 1363. 1364. 1365. 1366. 1367. 1368. 1369. 1370. 1371. 1372. 1373. 1374. 1375. 1376. 1377. 1378. 1379. 1380. 1381. 1382. 1383. 1384. 1385. 1386. 1387. 1388. 1389. 1390. 1391. 1392. 1393. 1394. 1395. 1396. 1397. 1398. 1399. 1400. 1401. 1402. 1403. 1404. 1405. 1406. 1407. 1408. 1409. 1410. 1411. 1412. 1413. 1414. 1415. 1416. 1417. 1418. 1419. 1420. 1421. 1422. 1423. 1424. 1425. 1426. 1427. 1428. 1429. 1430. 1431. 1432. 1433. 1434. 1435. 1436. 1437. 1438. 1439. 1440. 1441. 1442. 1443. 1444. 1445. 1446. 1447. 1448. 1449. 1450. 1451. 1452. 1453. 1454. 1455. 1456. 1457. 1458. 1459. 1460. 1461. 1462. 1463. 1464. 1465. 1466. 1467. 1468. 1469. 1470. 1471. 1472. 1473. 1474. 1475. 1476. 1477. 1478. 1479. 1480. 1481. 1482. 1483. 1484. 1485. 1486. 1487. 1488. 1489. 1490. 1491. 1492. 1493. 1494. 1495. 1496. 1497. 1498. 1499. 1500. 1501. 1502. 1503. 1504. 1505. 1506. 1507. 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1674. 1675. 1676. 1677. 1678. 1679. 1680. 1681. 1682. 1683. 1684. 1685. 1686. 1687. 1688. 1689. 1690. 1691. 1692. 1693. 1694. 1695. 1696. 1697. 1698. 1699. 1700. 1701. 1702. 1703. 1704. 1705. 1706. 1707. 1708. 1709. 1710. 1711. 1712. 1713. 1714. 1715. 1716. 1717. 1718. 1719. 1720. 1721. 1722. 1723. 1724. 1725. 1726. 1727. 1728. 1729. 1730. 1731. 1732. 1733. 1734. 1735. 1736. 1737. 1738. 1739. 1740. 1741. 1742. 1743. 1744. 1745. 1746. 1747. 1748. 1749. 1750. 1751. 1752. 1753. 1754. 1755. 1756. 1757. 1758. 1759. 1760. 1761. 1762. 1763. 1764. 1765. 1766. 1767. 1768. 1769. 1770. 1771. 1772. 1773. 1774. 1775. 1776. 1777. 1778. 1779. 1780. 1781. 1782. 1783. 1784. 1785. 1786. 1787. 1788. 1789. 1790. 1791. 1792. 1793. 1794. 1795. 1796. 1797. 1798. 1799. 1800. 1801. 1802. 1803. 1804. 1805. 1806. 1807. 1808. 1809. 1810. 1811. 1812. 1813. 1814. 1815. 1816. 1817. 1818. 1819. 1820. 1821. 1822. 1823. 1824. 1825. 1826. 1827. 1828. 1829. 1830. 1831. 1832. 1833. 1834. 1835. 1836. 1837. 1838. 1839. 1840. 1841. 1842. 1843. 1844. 1845. 1846. 1847. 1848. 1849. 1850. 1851. 1852. 1853. 1854. 1855. 1856. 1857. 1858. 1859. 1860. 1861. 1862. 1863. 1864. 1865. 1866. 1867. 1868. 1869. 1870. 1871. 1872. 1873. 1874. 1875. 1876. 1877. 1878. 1879. 1880. 1881. 1882. 1883. 1884. 1885. 1886. 1887. 1888. 1889. 1890. 1891. 1892. 1893. 1894. 1895. 1896. 1897. 1898. 1899. 1900. 1901. 1902. 1903. 1904. 1905. 1906. 1907. 1908. 1909. 1910. 1911. 1912. 1913. 1914. 1915. 1916. 1917. 1918. 1919. 1920. 1921. 1922. 1923. 1924. 1925. 1926. 1927. 1928. 1929. 1930. 1931. 1932. 1933. 1934. 1935. 1936. 1937. 1938. 1939. 1940. 1941. 1942. 1943. 1944. 1945. 1946. 1947. 1948. 1949. 1950. 1951. 1952. 1953. 1954. 1955. 1956. 1957. 1958. 1959. 1960. 1961. 1962. 1963. 1964. 1965. 1966. 1967. 1968. 1969. 1970. 1971. 1972. 1973. 1974. 1975. 1976. 1977. 1978. 1979. 1980. 1981. 1982. 1983. 1984. 1985. 1986. 1987. 1988. 1989. 1990. 1991. 1992. 1993. 1994. 1995. 1996. 1997. 1998. 1999. 2000. 2001. 2002. 2003. 2004. 2005. 2006. 2007. 2008. 2009. 2010. 2011. 2012. 2013. 2014. 2015. 2016. 2017. 2018. 2019. 2020. 2021. 2022. 2023. 2024. 2025. 2026. 2027. 2028. 2029. 2030. 2031. 2032. 2033. 2034. 2035. 2036. 2037. 2038. 2039. 2040. 2041. 2042. 2043. 2044. 2045. 2046. 2047. 2048. 2049. 2050. 2051. 2052. 2053. 2054. 2055. 2056. 2057. 2058. 2059. 2060. 2061. 2062. 2063. 2064. 2065. 2066. 2067. 2068. 2069. 2070. 2071. 2072. 2073. 2074. 2075. 2076. 2077. 2078. 2079. 2080. 2081. 2082. 2083. 2084. 2085. 2086. 2087. 2088. 2089. 2090. 2091. 2092. 2093. 2094. 2095. 2096. 2097. 2098. 2099. 2100. 2101. 2102. 2103. 2104. 2105. 2106. 2107. 2108. 2109. 2110. 2111. 2112. 2113. 2114. 2115. 2116. 2117. 2118. 2119. 2120. 2121. 2122. 2123. 2124. 2125. 2126. 2127. 2128. 2129. 2130. 2131. 2132. 2133. 2134. 2135. 2136. 2137. 2138. 2139. 2140. 2141. 2142. 2143. 2144. 2145. 2146. 2147. 2148. 2149. 2150. 2151. 2152. 2153. 2154. 2155. 2156. 2157. 2158. 2159. 2160. 2161. 2162. 2163. 2164. 2165. 2166. 2167. 2168. 2169. 2170. 2171. 2172. 2173. 2174. 2175. 2176. 2177. 2178. 2179. 2180. 2181. 2182. 2183. 2184. 2185. 2186. 2187. 2188. 2189. 2190. 2191. 2192. 2193. 2194. 2195. 2196. 2197. 2198. 2199. 2200. 2201. 2202. 2203. 2204. 2205. 2206. 2207. 2208. 2209. 2210. 2}

Unto Minos, to save him or to spille, (51)

Or lete his beste devoure him at his wille.

And this hath Minos don, right in despyt;

To wreke his sone was set al his delyt,

And maken hem of Athenes his thral 1940

Fro yere to yere, whyl that he liven shal;

And hoom he saileth whan this toun is wonne.

This wikked custom is so longe y-ronne

Til that of Athenes king Egeus

Mot sende his owne sone, Theseus, 1945

Sith that the lot is fallen him upon, (61)

To be devoured, for grace is ther non.

And forth is lad this woful yonge knight

Unto the court of king Minos ful right, *straight away*

And in a prison, fetered, cast is he 1950

Til thilke tyme he sholde y-freten be.

Wel maystow wepe, O woful Theseus,

That art a kinges sone, and dampned thus.

Me thinketh this, that thou wer depe y-holde

To whom that saved thee fro cares colde! 1955

And now, if any woman helpe thee, (71)

Wel oughtestow her servant for to be, *shouldst thou be his servant? - how long?*

And been her trewe lover yeer by yeer!

But now to come ageyn to my matere.

The tour, ther as this Theseus is throwe 1960

Doun in the botom derke and wonder lowe,

Was loyning to the walle of a foreyne; *under charge - why's he there?*

And hit was longing to the doghtren tweyne *twyne - how long?*

1936. T. Vn-to; rest To. C. Theseus (for Minos). 1938. C.

T. A. Th. right; rest om. 1940. F. B. To; rest And. 1941. C.

T. A. that; rest om. 1944. C. T. that; rest om. 1945. Tn. Mot;

C. T. Th. Mote; rest Moste (Must). 1948. C. gon (for lad).

1949. C. T. A. court; rest contree. C. T. A. right; rest of might.

1951. A. thilke; C. the ilke; rest the. 1954. C. T. A. were depe;

F. B. depe were; Tn. depe; Th. arte depe. 1955. C. hym; T.

theym; rest whom. 1960. C. A. as; T. that; rest om. 1962.

C. T. A. in; rest to.

Of king Minos, that in hir chambres grete
 Dwelten above, toward the maister-strete, 1965
 In mochel mirthe, in Ioye and in solas. (81)
 Not I nat how, hit happed ther, per cas,
 As Theseus compleyned him by nighte,
 The kinges doghter, Adrian that highte,
 And eek her suster Phedra, herden al 1970
 His compleynt, as they stoden on the wal
 And lokeden upon the brighte mone;
 Hem leste nat to go to bedde sone.
 And of his wo they had compassioun;
 A kinges sone to ben in swich prisoun 1975
 And be deuoured, thoughte hem gret pitee. (91)
 Than Adrian spak to her suster free,
 And seyde, 'Phedra, leve suster dere,
 This woful lordes sone may ye nat here,
 How pitously compleyneth he his kin, 1980
 And eek his pore estat that he is in,
 And gilteles? now certes, hit is routhe!
 And if ye wol assenten, by my trouthe,
 He shal be holpen, how so that we do!'
 Phedra answerde, 'ywis, me is as wo 1985
 For him as ever I was for any man; (101)
 And, to his help, the beste reed I can
 Is, that we doon the gayler prively
 To come, and speke with us hastily,
 And doon this woful man with him to come. 1990
 For if he may this monstre overcome,

1964. A. king; *rest om.* C. Of Thesius that, &c. 1965. C. T.
 A. toward; *rest om.* 1966. T. In mochell myrthe; Th. Of the
 towne; *rest* Of Athenes (!); *see note.* 1967. C. Tn. Th. Not; F. A.
 B. Wot. A. But I not how. A. happiwit; *rest* happed. T. there; *rest*
om. 1969. F. Tn. B. that Adriane (*badly*); Th. that Ariadne.
 1971. C. T. A. compleynynge. 1972. C. T. lokedyn; *rest* loked.
 1973. F. B. (*only om.* 1st to. C. A. sone; *rest* so sone. 1980. F.
 Tn. B. *om.* he. 1982. C. now certeyn; T. A. now certes; *rest* certes
 now. 1987. F. A. B. *insert* that *before* l. 1991. F. B. the; *rest* this.

Than were he quit; ther is noon other bote.
 Lat us wel taste him at his herte-rote, *test*
 That, if so be that he a wepen have,
 Wher that he dar, his lyf to kepe and save, 1995
 Figh~~ten~~ with this fend, and him defende. (111)
 For, in the prison, ther he shal descende,
 Ye wite wel, that the beste is in a place
 That nis nat derk, and hath roun eek and space
 To welde an ax or swerd or staf or knyf, 2000
 So that, me thinketh, he sholde save his lyf;
 If that he be a man, he shal do so.
 And we shul make him balles eek also
 Of wexe and towe, that, whan he gapeth faste, *hand*
 Into the bestes throte he shal hem caste 2005
 To slake his hunger and encombre his teeth; (121)
 And right anon, whan that Theseus seeth
 The beste achoked, he shal on him lepe
 To sleen him, or they comen more to-hepe. *together in close quarters*
 This wepen shal the gayler, or that tyde, 2010
 Ful prively within the prison hyde;
 And, for the hous is crinkled to and fro, *full of cracks & holes*
 And hath so queinte weyes for to go— *cracks, complicated*
 For hit is shapen as the mase is wrought—
 Therto have I a remedie in my thoght, 2015
 That, by a clewe of twyne, as he hath goon, (131)
 The same wey he may returne anoon,

1995. So C.; F. B. that hys lyf he dar kepe or; Tn. Th. that he his
 lif dar kepe or; T. that he dar his lyfe kepe and. 1997. F. Tn. B.
 Th. ther as; C. T. A. *om.* as. 1998. F. Tn. B. *omit this line.* So
 C. Th. A. Wel wote 3e, &c. T. The best, ye wot well that he ys, &c.
 1999. Addit. (12524) rome eke and space; C. bothe roun and space;
rest rounme (roum) and eke space. 2003. F. Tn. B. *om.* him. 2007.
 C. what (*error for* whan) that; Th. T. whan that; F. Tn. A. B. whan.
 2008. T. A. C. achoked; Th. achekek (1); F. Tn. asleked; B. aslakyd.
 2009. F. (*only*) the (*for* they). F. to helpe (1); *rest* to hepe. 2012.
 Tn. crenkled; Th. crenckled; B. cruklyd. 2015. T. (*only*) *om.* a.
 2016. F. B. clywe.

Folwing alwey the threed, as he hath come.
 And, whan that he this beste hath overcome,
 Then may he fleen away out of this drede, 2020
 And eek the gayler may he with him lede,
 And him avaunce at hoom in his contree,
 Sin that so greet a lordes sone is he.
 This is my reed, if that he dar hit take.'
 What sholde I lenger sermoun of hit make? 2025
 The gayler cometh, and with him Theseus. (141)
 And whan thise thinges been acorded thus,
 Adoun sit Theseus upon his knee:—
 'The righte lady of my lyf,' quod he,
 'I, sorweful man, y-dampned to the deeth, 2030
 Fro yow, whyl that me lasteth lyf or breeth,
 I wol nat twinne, after this aventure,
 But in your servise thus I wol endure,
 That, as a wrecche unknowe, I wol yow serve
 For ever-mo, til that myn herte sterve. 2035
 Forsake I wol at hoom myn heritage, (151)
 And, as I seide, ben of your court a page,
 If that ye vouche-sauf that, in this place,
 Ye graunte me to han so gret a grace
 That I may han nat but my mete and drinke; 2040
 And for my sustenance yit wol I swinke,
 Right as yow list, that Minos ne no wight—
 Sin that he saw me never with eyen sight—
 Ne no man elles, shal me conne espye;
 So slyly and so wel I shal me gye, 2045

2019. So C. A.; F. Tn. Th. B. And whan this best ys ouercome (l);
 T. And when that he thus hath ouercome (l). 2020. C. T. A. drede;
rest stede (drede gives the better rime). 2025. T. A. Th. sermoun; C.
 sarmoun; *rest om.* 2027. C. And; *rest om.* 2028. C. T. A. Adoun;
rest Doun. 2031. C. T. A. whil; *rest whiles.* F. Tn. B. *om.* lyf or.
 2032. F. Tn. B. wolde; *rest wil (wol).* 2035. C. A. -mo; *rest -more.*
 2039. C. A. so gret a; T. so gret; *rest suche a.*

And me so wel disfigure and so lowe, (161)
 That in this world ther shal no man me knowe,
 To han my lyf, and for to han presence
 Of yow, that doon to me this excellence.
 And to my fader shal I senden here 2050
 This worthy man, that is now your gaylere,
 And him so guerdon, that he shal wel be
 Oon of the grettest men of my contree.
 And yif I dorste seyn, my lady bright,
 I am a kinges sone, and eek a knight; 2055
 As wolde god, yif that hit mighte be (171)
 Ye weren in my contree, alle three,
 And I with yow, to bere yow companye,
 Than shulde ye seen yif that I ther-of lye!
 And, if I profre yow in low manere 2060
 To ben your page and serven yow right here,
 But I yow serve as lowly in that place,
 I prey to Mars to yive me swiche a grace
 That shames deth on me ther mote falle, *shole dem. f. 205.*
 And deth and poverte to my frendes alle; 2065
 And that my spirlt by nighte mote go (181)
 After my deth, and walke to and fro; *the b. 205. f. 205.*
 That I mote of a traitour have a name,
 For which³ my spirit go, to do me shame!
 And yif I ever claime other degree, 2070
 But-if ye vouche-sauf to yive hit me,
 As I have seid, of shames deth I deye!
 And mercy, lady! I can nat elles seye!

2046. F. B. so me; T. so; *rest* me so. 2048. C. A. for; *rest om.*
 2051. C. now; *rest om.* 2052. Tn. T. Th. B. so; C. F. to; A. *om.*
 2060. F. Tn. Th. B. *insert that after* if. 2063. C. A. so (*for 2nd*
 to). C. A. a; *rest om.* 2064. C. T. A. Th. deth; F. B. dede; Tn.
 deed; *see* l. 2072. 2065. T. pouert; *rest* pouerte (= pov'rtée).
 2068. A. a traytour; *rest om.* a. 2069. A. go; C. T. goth; Th.
 mote go; F. Tn. B. mot go (*for* mot-e go); *see* l. 2066. [*Go*=may go.]
 2070. F. B. ever y; T. C. A. I ever. 2071. C. T. A. if; *rest om.*
 2073. F. B. no more; T. nat; *rest* nat elles.

A seemly knight was Theseus to see,
 And yong, but of a twenty yeer and three; 2075
 But who-so hadde y-seyn his countenaunce, (191)
 He wolde have wept, for routhe of his penaunce;
 For which this Adriane in this manere
 Answerde to his profre and to his chere.
 'A kinges sone, and eek a knight,' quod she, 2080
 'To been my servant in so low degree,
 God shilde hit, for the shame of women alle!
 And leve me never swich a cas befall!
 But sende yow grace and sleighte of herte also,
 Yow to defende and knightly sleen your fo, 2085
 And leve hereafter that I may yow fynde (210)
 To me and to my suster heer so kynde,
 That I repente nat to give yow lyf!
 Yit wer hit better that I wer your wyf,
 Sin that ye been as gentil born as I, 2090
 And have a rēaume, nat but faste by,
 Then that I suffred gilltes yow to sterve,
 Or that I let yow as a page serve;
 Hit is not profit, as unto your kinrede;
 But what is that that man nil do for drede? 2095
 And to my suster, sin that hit is so (211)
 That she mot goon with me, if that I go,
 Or elles suffre deth as wel as I,
 That ye unto your sone as trewely ?

2074. F. Tn. Th. B. this Theseus; C. T. A. om. this. 2075. C. a;
 rest om. 2080. F. Tn. B. badly have And a. 2083. A. leue; Th.
 lene; C. F. B. leue or lene; Tn. leen; (leve is right); see l. 2086.
 2084. C. T. A. But; rest And. 2085. So C. A. B.; F. Tn. T. Th. to
 sleen (badly). 2086. F. leve (sic); A. lyve; C. B. leue (or lene); Th.
 lene; Tn. leen; T. graunt. C. T. A. that; rest om. 2088. C. T. A., I;
 rest I ne. 2089. C. T. A. that; rest om. 2090. C. T. A. that; rest
 om. 2091. T. reaume; Tn. reame; C. reume; rest realme.
 2092. C. T. gilltes 3ow; A. 3ow gilltes; F. Tn. Th. B. your gentillesse (!).
 2095. C. that; rest that that. C. men; T. a man; rest man. C. nyl
 don; A. nyl do; T. wyll do (!); F. Tn. Th. B. wol not do.

Doon her be wedded at your hoom-coming. 2100
 This is the fynal ende of al this thing;
 Ye swere hit heer, on al that may be sworn.
 'Ye, lady myn,' quod he, 'or elles torn
 Mote I be with the Minotaur to-morwe!
 And haveth her-of my herte-blood to borwe, 2105
 Yif that ye wile; if I had knyf or spere, (221)
 I wolde hit leten out, and ther-on swere, (common method *graph*)
 For than at erst I wot ye wil me leve.
 By Mars, that is the cheef of my bileve,
 So that I mighte liven and nat faile 2110
 To-morwe for tacheve my bataile,
 I nolde never fro this place flee,
 Til that ye shuld the verray preve see.
 For now, if that the soth I shal yow say,
 I have y-loved you ful many a day, 2115
 Thogh ye ne wiste hit nat, in my contree. (231)
 And aldermost desyred yow to see
 Of any erthly living creature;
 Upon my trouthe I swere, and yow assure,
 Thise seven yeer I have your servant be; 2120
 Now have I yow, and also have ye me,
 My dere herte, of Athenes duchesse!
 This lady smyleth at his stedfastnesse,
 And at his hertly wordes, and his chere,
 And to her suster seide in this manere, 2125
 Al softly, 'now, suster myn,' quod she, (241)
 'Now be we duchesses, bothe I and ye,

2100. F. B. to be; *rest om.* to. 2102. A. on; *rest vpon.* 2107.
 B. lete; F. C. Tn. T. laten; A. latten; Th. letten. 2109. C. T. A.
 the; *rest om.* 2111. C. tacheue; T. A. to achene; F. Tn. Th. B.
 to taken (!). C. myn; A. T. Th. my; F. Tn. B. by (!). 2113. C.
 preue (*rightly*); F. T. prefe; Tn. A. prof; Th. prof; B. trouth.
 2115. C. l-louyd; A. yloued; *rest loved.* 2116. F. Tn. Th. B. *om.*
 hit. 2119. C. ensure. 2124. C. Th. hertely; B. hertilye; *rest*
 hertly (*hertely is more correct*). F. Tn. Th. B. at his chere. 2126.
 C. T. A. Al; *rest And.*

And sikered to the regals of Athenes, *my sister*
 And bothe her-after lykly to be quenes,
 And saved fro his deth a kinges sone, 2130
 As ever of gentil women is the wone
 To save a gentil man, *enough* hir might, *to the end*
 In honest cause, and namely in his right.
 Me thinketh no wight oghte us her-of blame,
 Ne beren us ther-for an evel name.' 2135
 And shortly of this matere for to make, (251)
 This Theseus of her hath leve y-take,
 And every point performed was in dede
 As ye have in this covenant herd me rede.
 His wepen, his clew, his thing that I have said, 2140
 Was by the gayler in the hous y-laid
 Ther as this Minotaur hath his dwelling,
 Right faste by the dore, at his entring.
 And Theseus is lad unto his deth,
 And forth un-to this Minotaur he geth, 2145
 And by the teching of this Adriane (261)
 He overcom this beste, and was his bane,
 And out he cometh by the clewe again
 Ful prevely, whan he this beste hath slain;
 And by the gayler geten hath a barge, 2150
 And of his wyves tresor gan hit charge,
 And took his wyf, and eek her suster free,
 And eek the gayler, and with hem alle three
 Is stole away out of the lond by nighte,
 And to the contre of Ennopye him dighte 2155

2134. C. her-of us (better?). 2138. All was performed; the improvement is obvious. 2139. F. B. the; rest this. 2149. F. hath thys beste; rest this beste hath. 2150-2153. F. Tn. B. omit from geten to gayler (owing to repetition of gayler). 2150. So C.; T. has getyn he hath; A. Th. gotten hath. 2151. So C. T. Th.; A. has he for hit. 2152. So C. T. A. Th. 2155. C. Ennepye; F. Tn. B. Eunopye or Ennopye; T. Ennopy; A. Ennokie; Th. Enupye.

Ther as he had a frend of his knowinge. (271)
 Ther festen they, ther dauncen they and singe;
 And in his armes hath this Adriane,
 That of the beste hath kept him from his bane;
 And gat him ther a newe barge anoon, 2160
 And of his contre-folk a ful gret woon, *humble*
 And taketh his leve, and hoomward saileth he.
 And in an yle, amid the wilde see,
 Ther as ther dwelte creature noon
 Save wilde bestes, and that ful many oon, 2165
 He made his ship a-londe for to sette; (281)
 And in that yle half a day he lette, *tailed*
 And seide, that on the lond he moste him reste.
 His mariners han doon right as him leste;
 And, for to tellen shortly in this cas, 2170
 Whan Adriane his wyf a-slepe was,
 For that her suster fairer was than she,
 He taketh her in his hond, and forth goth he
 To shippe, and as a traitour stal his way
 Whyl that this Adriane a-slepe lay, 2175
 And to his contre-ward he saileth blyve— (291)
 A twenty devil way the wind him dryve!— *in a barge*
 And fond his fader drenched in the see. *the*
 Me list no more to speke of him, parde;
 Thise false lovers, poison be hir bane! 2180
 But I wol turne again to Adriane
 That is with slepe for werinesse atake.
 Ful sorwefully her herte may awake.
 Allas! for thee my herte hath now pite!
 Right in the dawening awaketh she, 2185

2160. C. T. A. newe; *rest* noble. 2161. F. Tn. B. *om.* ful.
 2164. C. dwellede; B. Th. dwelte; Tn. A. dwelt; F. T. dwelleth.
 2168. F. Tn. B. *om.* that. 2182. C. atake; *rest* y-take. 2184. C.
 now; T. A. gret; *rest om.*

And gropeth in the bedde, and fond right noght. (301)
 'Allas!' quod she, 'that ever I was wrought!
 I am betrayed!' and her heer to-rente,
 And to the stronde bar-fot faste she wente,
 And cryed, 'Theseus! myn herte swete! 2190
 Wher be ye, that I may nat with yow mete,
 And mighte thus with bestes been y-slain?'
 The holwe rokkes answerde her again;
 No man she saw, and yit shined the mone,
 And hye upon a rokke she wente sone, 2195
 And saw his barge sailing in the see. (311)
 Cold wex her herte, and right thus seide she.
 'Meker than ye fynde I the bestes wilde!'
 Hadde he nat sinne, that her thus begylde?
 She cryed, 'O turne again, for routhe and sinne! 2200
 Thy barge hath nat al his meiny inne!'
 Her kerchef on a pole up stikked she,
 Ascaunce that he sholde hit wel y-see,
 And him remembre that she was behynde,
 And turne again, and on the stronde her fynde; 2205
 But al for noght; his wey he is y-goon. (321)
 And doun she fil a-swown upon a stoon;
 And up she rist, and kiste, in al her care,
 The steppes of his feet, ther he hath fare,
 And to her bedde right thus she speketh tho:— 2210
 'Thou bed,' quod she, 'that hast receyved two,

2186. C. T. graspeth; A. grapid; *rest* gropeth. 2188. C. & al
 hire her. 2193. F. B. *omit this line*. 2194. C. shynede; T.
 shynyd; A. schyneth; F. Tn. Th. B. shone. 2199. C. Hadde; T.
 A. Had; *rest* Hath. F. Tn. Th. *needlessly insert he after that*. 2201.
 F. thy (*for his*). 2202, 2203. T. *omits these lines*. 2203. C. Tn.
 Th. B. Ascaunce; A. Ascanes; F. Aschaunce. C. A. that; *rest om*.
 2206. C. I-gon; A. ygone; T. agone; *rest* goon (gone). 2207. C.
 T. A. upon; *rest on*. 2208. C. kyssith; *rest* kyssed (*but read kiste*).
 2210. C. *om*. she.

Thou shalt answere of two, and nat of oon!
 Wher is thy gretter part away y-goon?
 Allas! wher shal I, wrecched wight, become? *g. t. ?*
 For, thogh so be that ship or boot heer come, 2215
 Hoom to my contre dar I nat for drede; (331)
 I can my-selven in this cas nat rede!
 ¶ What shal I telle more her compleining?
 Hit is so long, hit were an hevvy thing.
 In her epistle Naso telleth al; *Naso Naso* 2220
 But shortly to the ende I telle shal.
 The goddes have her holpen, for pitee;
 And in the signe of Taurus men may see ?
 The stones of her coroun shyne clere.— *(Naso has lost & partly omitted)*
 I wol no more speke of this matere; *from a. 2222. & 2223. & 2224.*
 But thus this false lover can begyle (341)
 His trewe love. The devil quyte him his whyle!

Explicit ^{refuge} Legenda Adriane de Athenes.

2213. C. thyn; T. A. thy; *rest* the. C. I-gon; A. y-gone; *rest* goon (gone). 2214. C. wreche. 2215. So T.; A. that any bote her come; C. that boot here ne come (*wrongly*); Tn. F. B. that bote none here come (*wrongly*); *see note*. 2217. C. myn selue; F. my selfe (*read* my selven); *rest* my self. 2221. C. T. A. I telle; *rest* telle I. 2226, 2227. A. *omits these lines*. 2226. C. T. Th. this false louter; F. Tn. B. these false lovers. 2227. C. Tn. T. Th. His; F. Hyr; B. Her; *but all have him. Perhaps him quyte would give a smoother line.*

VII. THE LEGEND OF PHILOMELA.

Incipit *Legenda Philomene.*

Deus dator formarum.

THOU yiver of the formes, that hast wrought
 The faire world, and bare hit in thy thought
 Eternally, or thou thy werk began, 2230
 Why madest thou, unto the slaundre of man,
 Or—al be that hit was not thy doing,
 As for that fyn to make swiche a thing—
 Why suffrest thou that Tereus was bore,
 That is in love so fals and so forswore, 2235
 That, fro this world up to the firste hevene,
 Corrupteth, whan that folk his name nevene? (10)
 And, as to me, so grisly was his dede,
 That, whan that I his foule story rede,
 Myn eyen wexen foule and sore also; 2240
 Yit last the venim of so longe ago,
 That hit enfecteth him that wol beholde
 The story of Tereus, of which I tolde.
 Of Trace was he lord, and kin to Marte,
 The cruel god that stant with bloody darte; 2245

TITLE. *From F. After which, F. has Deus dator formatorum; B. has Deus dator formarum.*

2233. C. T. A. fyn; *rest fende.* 2239. C. A. his; F. Tn. B. this.
 T. that sorrowfull story. 2241. F. B. laste (*error for last*); Tn.
 A. laft (1); C. lestyth; T. Th. lasteth. 2242. C. T. A. it; *rest*
om. C. wele; T. wyll; *rest wolde; read wol.* 2243. B. Th. Tereus;
 A. Tireus; C. Therius; T. Thereus; F. Teseus; Tn. Theseus (1).
 [*Of which I tolde* = whom I mentioned (l. 2234).] *See next line.*

And wedded had he, with a blisful chere,
 King Pandiones faire doghter dere, (20)
 That highte Progne, flour of her contree,
 Thogh Iuno list nat at the feste be,
 Ne Ymeneus, that god of wedding is; 2250
 But at the feste redy been, y-wis,
 The furies three, with alle hir mortel brond.
 The owle al night aboute the balkes wond,
 That prophet is of wo and of mischaunce.
 This revel, ful of songe and ful of daunce, 2255
 Lasteth a fourtenight, or litel lasse.
 But, shortly of this story for to passe, (30)
 For I am wery of him for to telle,
 Five yeer his wyf and he togeder dwelle,
 Til on a day she gan so sore longe 2260
 To seen her suster, that she saw nat longe,
 That for desyr she niste what to seye.
 But to her husband gan she for to preye,
 For goddes love, that she moste ones goon
 Her suster for to seen, and come anoon, 2265
 Or elles, but she moste to her wende,
 She preyde him, that he wolde after her sende; (40)
 And this was, day by day, al her prayere
 With al humblesse of wyfhood, word, and chere.
 This Tereus let make his shippes yare, 2270
 And into Grece him-self is forth y-fare
 Unto his fader in lawe, and gan him preye
 To vouche-sauf that, for a month or tweye,
 That Philomene, his wyves suster, mighte
 On Progne his wyf but ones have a sighte — 2275

2246. C. T. A. a; *rest om.* 2249. C. T. A. lyst; Th. lyste; F.
 Tn. B. baste (1). 2252, 2253. C. Tn. A. brond, wond; *rest* bronde,
 wonde. 2256. A. Lestith; *rest* Laste (Last).

‘And she shal come to yow again anoon.
 Myself with her wol bothe come and goon, (50)
 And as myn hertes lyf I wol her kepe.’

This olde Pandion, this king, gan wepe
 For tendernesse of herte, for to leve 2280

His doghter goon, and for to yive her leve;
 Of al this world he lovede no-thing so;
 But at the laste leve hath she to go.
 For Philomene, with salte teres eke,
 Gan of her fader grace to beseke 2285
 To seen her suster, that her longeth so;
 And him enbraceth with her armes two. (60)

And therewith-al so yong and fair was she
 That, whan that Terëus saw her beaute,
 And of array that ther was noon her liche, 2290
 And yit of bounte was she to so riche,
 He caste his fyry herte upon her so
 That he wol have her, how so that hit go,
 And with his wyles kneled and so preyde,
 Til at the laste Pandion thus seyde:— 2295

‘Now, sone,’ quod he, ‘that art to me so dere,
 I thee betake my yonge doghter here, (70)
 That bereth the key of al my hertes lyf.
 And grete wel my doghter and thy wyf,
 And yive her leve somtyme for to pleye, 2300
 That she may seen me ones er I deye.’
 And sothly, he hath mad him riche feste,
 And to his folk, the moste and eek the leste,

2277. *All but C. T. badly insert I after her.* 2282. T. C. loueth.
 2285. F. B. Tn. for; *rest of.* 2286. *So F. Tn. Th. B.; C. T. she*
 loueth so; A. sche loued so. 2287–92. T. *omits.* 2291. B. bounte;
 F. bounde (*error for bounte*); *rest beaute (but see l. 2289).* Th. to
 (*rightly*); A. twys (1); *rest two or twoo (1)* 2294. C. willis he so
 fayre hire preyede. 2297. C. T. A. here; *rest repeat dere.* 2301.
 C. Tn. T. er; *rest or.*

That with him com; and yaf him yiftes grete,
 And him conveyeth through the maister-strete 2305
 Of Athenes, and to the see him broghte,
 And turneth hoom; no malice he ne thoghte. (80)
 The ores pulleth forth the vessel faste,
 And into Trace arriveth at the laste,
 And up into a forest he her ledde, 2310
 And to a cave privily him spedde;
 And, in this derke cave, yif her leste,
 Or leste noght, he bad her for to reste;
 Of whiche her herte agroos, and seyde thus,
 'Wher is my suster, brother Tereus?' 2315
 And therwith-al she wepte tenderly,
 And quook for fere, pale and pitously, (90)
 Right as the lamb that of the wolf is biten;
 Or as the colver, that of the egle is smiten,
 And is out of his claws forth escaped, 2320
 Yet hit is afered and awhaped
 Lest hit be hent eft-sones, so sat she.
 But utterly hit may non other be.
 She cryeth 'suster!' with ful loude stevene, (101)
 And 'fader dere!' and 'help me, god in hevene!'
 Al helpeth nat; and yet this false theef 2330
 Hath doon this lady yet a more mischeef,
 For fere lest she sholde his shame crye,
 And doon him openly a vilanye,
 And with his swerd her tong of kerveth he,
 And in a castel made her for to be 2335

2311. F. T. in-to; *rest* to. 2314. Tn. a-groos; A. agros; Th. agrose;
 F. agrosse; T. agrysyd; C. aros (1). 2316. C. Tn. Th. B. wepte;
 wepe; T. wepyd. 2319. F. Tn. Or of; B. Or; *rest* Or as. 2320. F.
 Tn. B. om. his. 2328. F. B. longe; *rest* loude. 2329. C. A. and;
rest om. 2332. F. B. Tn. ferde; A. fered; *rest* fere. 2334.
 A. C. kerveth; T. kutteth; *rest* kerf (kerfe).

Ful privily in prison evermore,
 And kepte her, [ful of wo and al for-lore], (110)
 So that she mighte him nevermore asterte.
 O sely Philomene! wo is thyn herte;
 God wreke thee, and sende thee thy bone! 2340
 Now is hit tyme I make an ende sone.
 This Tereus is to his wyf y-come,
 And in his armes hath his wyf y-nome,
 And pitously he weep, and shook his heed,
 And swor her that he fond her suster deed; 2345
 For which this sely Progne hath swich wo,
 That ny her sorweful herte brak a-two; (120)
 And thus in teres lete I Progne dwelle,
 And of her suster forth I wol yow telle.
 This woful lady lerned had in youthe 2350
 So that she werken and enbrouden couthe;
 And weven in her stole the radevore
 As hit of women hath be woned yore.
 And, shortly for to seyn, she hath her fille
 Of mete and drink, and clothing at her wille, 2355
 And coude eek rede, and wel y-nogh endyte,
 But with a penne coude she nat wryte; (130)
 But lettres can she weven to and fro,
 So that, by that the yeer was al a-go,
 She had y-woven in a stamin large 2360
 How she was broght from Athenes in a barge,

2338. So C. T. A.; Th. she ne might (*om.* him). F. Tn. B. *omit this line, and have a spurious line after 2339.* 2339. C. T. A. is; F. Tn. Th. B. is in. 2345. C. say (*for* fond). 2346. F. B. the (*for* this). 2350. C. T. A. lerned; *rest* y-learned. 2352. F. Tn. Th. B. *om.* her. F. Tn. T. Th. B. radeuore (*or* radenore); C. radyuore (*or* radynore); A. raduor. 2353. F. wore (*error for* yore); *rest* yore. 2355. C. T. A. and; *rest* of. 2356. C. A. coude; *rest* kouthe (couthe, couth). F. Tn. Th. B. *put* and *after* y-nogh. 2357. C. A. coude she; T. couthe she; *rest* she kouthe (couth, coulde). 2359. *All but* T. A. *om.* and that. F. (*only*) *om.* al. 2360. A. C. ywouen; *rest* wouen (woued). C. T. A. stamyn; *rest* stames.

And in a cave how that she was broght;
 And al the thing that Tereus hath wrought,
 She waf hit wel, and wroot the story above,
 How she was served for her suster love; 2365
 And to a knave a ring she yaf anoon,
 And prayed him, by signes, for to goon (140)
 Unto the quene, and beren her that cloth,
 And by signes swor him many an oth,
 She sholde him yeve what she geten mighte. 2370

This knave anoon unto the quene him dighte,
 And took hit her, and al the maner tolde.
 And, whan that Progne hath this thing beholde,
 No word she spak, for sorwe and eek for rage;
 But feyned her to goon on pilgrimage 2375
 To Bachus temple; and, in a litel stounde,
 Her dombe suster sitting hath she founde, (150)
 Weping in the castel her aloon.
 Allas! the wo, the compleint, and the moon
 That Progne upon her dombe suster maketh! 2380
 In armes everich of hem other taketh,
 And thus I lete hem in her sorwe dwelle.

The remenant is no charge for to telle,
 For this is al and som, thus was she served,
 That never harm a-gilte ne deserved 2385
 Unto this cruel man, that she of wiste.
 Ye may be war-of men, yif that yow liste. (160)
 For, al be that he wol nat, for his shame,
 Doon so as Tereus, to lese his name,

2364. C. waf; Tn. B. wafe; *rest* waue (wave). 2369. F. Tn. Th. B. signe; *rest* signes. C. swor him; T. sware she; A. suore; Th. swore; F. B. sworne (!); Tn. sworn (!). 2375. C. Th. on; T. A. in; F. Tn. B. a. 2378. Tn. her; C. here (*for* her); A. all hir; F. T. Th. B. hir self. 2379. *So* A.; *so* T. (*omitting 3rd the*); C. Allas the compleynt the wo & the mone; F. Th. Allas the wo constreynt (!) and the mone. 2380. *So all.* 2388. C. his; *rest om.* 2389. C. so; *rest om.*

Ne serve yow as a mordrer or a knave, 2390
 Ful litel whyle shul ye trewe him have,
 That wol I seyn, al were he now my brother,
 But hit so be that he may have non other. (166)

Explicit Legenda Philomene.

2390. B. mordrer; F. morderere; Th. murtherer; C. T. A. morderour;
 Th. mordreure. 2393. C. T. A. non othir; *rest a-nother* (!).

VIII. THE LEGEND OF PHYLLIS.

Incipit Legenda Phillis.

Given also

By preve as wel as by auctoritee,
 That wikked fruit cometh of a wikked tree, 2395
 That may ye fynde, if that it lyketh yow.
 But for this ende I speke this as now,
 To telle you of false Demophon.
 In love a falser herde I never non,
 But-if hit were his fader Theseus. 2400
 'God, for his grace, fro swich oon kepe us!'
 Thus may thise woman prayen that hit here.
 Now to theeffect turne I of my matere. (10)
 Destroyed is of Troye the citee;
 This Demophon com sailing in the see 2405
 Toward Athenes, to his paleys large;
 With him com many a ship and many a barge
 Ful of his folk, of which ful many oon
 Is wounded sore, and seek, and wo begoon.
 And they han at the sege longe y-lain. 2410
 Behynde him com a wind and eek a rain
 That shoof so sore, his sail ne mighte stonde,
 Him/ were lever than al the world a-londe, (20)
 So hunteth him the tempest to and fro.
 So derk hit was, he coude nowher go; 2415

2400. F. Tn. Th. B. *om.* if. 2402. F. Tn. Th. B. *om.* may. 2408.
 C. his; *rest om.* 2409. C. sek (*read* seek); *rest* seke. 2410. A.
 Th. the sege; F. Tn. B. a sege; T. sege; C. thasege (*good*). 2412.
 C. T. A. ne; *rest om.*

And with a wawe brosten was his stere. *adder*
 His ship was rent so lowe, in swich manere,
 That carpenter ne coude hit nat amende. *Engell*
 The see, by nighte, as any torche brende *judith*
 For-wood, and posseth him now up now down, 2420
 Til Neptune hath of him compassioun,
 And Thetis, Chorus, Triton, and they alle,
 And maden him upon a lond to falle, (30)
 Wher-of that Phillis lady was and quene,
 Ligurgus doghter, fairer on to sene 2425
 Than is the flour again the brighte sonne.
 Unnethe is Demophon to londe y-wonne,
 Wayk and eek wery, and his folk for-pyned
 Of werinesse, and also enfamyned;
 And to the deth he almost was y-driven. 2430
 His wyse folk to conseil han him yiven
 To seken help and socour of the queen,
 And loken what his grace mighte been, (40)
 And maken in that lond som chevisaunce, *knowing*
 To kepen him fro wo and fro mischaunce. 2435
 For seek was he, and almost at the deeth;
 Unnethe mighte he speke or drawe his breeth,
 And lyth in Rodopeya him for to reste. *(probably near Rhodope in Thrac)*
 Whan he may walke, him thoughte hit was the beste
 Unto the court to seken for socour. 2440
 Men knewe him wel, and diden him honour;
 For at Athenes duk and lord was he,
 As Theseus his fader had y-be, (50)

2418. C. A. ne; T. noon; *rest om.* 2420. A. So wood. C. A.
 now vp now down; T. now vp and down; *rest vp and down.* 2422.
 Th. Chorus; T. Thora; *rest Thorus (see note).* F. Tn. B. om. Triton.
 2423. F. Th. B. vp; *rest vp-on.* 2425. A. B. Ligurgus; C. Tn. T.
 Ligurges; Th. Lycurgus; F. Bygurgus (*error for Lygurgus*). 2430.
 C. That (*for And*). C. almost was (*better than was almost in the rest*).
 2435. C. T. A. To; *rest And.* 2437. C. T. A. his; *rest om.* 2438.
 A. om. for. 2440. C. T. A. court; *rest contree.* 2443. F. Tn.
 Th. B. hath.

That in his tyme was of greet renoun,
 No man so greet in al his regioun; 2445
 And lyk his fader of face and of stature,
 And fals of love; hit com him of nature;
 As doth the fox Renard, the foxes sone, ^{2444. regin. land - strong in nature}
 Of kynde he coude his olde faders wone
 Withoute lore, as can a drake swimme, 2450
 Whan hit is caught and caried to the brimme.
 This honourable Phillis doth him chere,
 Her lyketh wel his port and his manere. (60)
 But for I am agroted heer-biforn ^{smiled. changed?}
 To wryte of hem that been in love forsworn, 2455
 And eek to haste me in my legende,
 Which to performe god me grace sende,
 Therfor I passe shortly in this wyse;
 Ye han wel herd of Theseus devyse
 In the betraising of fair Adriane, 2460
 That of her pite kepte him from his bane.
 At shorte wordes, right so Demophon
 The same wey, the same path hath gon (70)
 That dide his false fader Theseus.
 For unto Phillis hath he sworn thus, 2465
 To wedden her, and her his trouthe plighte,
 And piked of her al the good he mighte,
 Whan he was hool and sound and hadde his reste;
 And doth with Phillis what so that him leste.
 And wel coude I, yif that me leste so, 2470
 Tellen al his doing to and fro.

2444. C. T. A. of gret; *rest* grete of. 2445. C. of (*for* in).
 C. the; T. A. that; *rest* his. 2449. C. owene (*for* olde).
 2452. A. phillis; C. Philes; Th. T. quene Phillis; *rest* quene. 2453.
 F. B. And; *rest* Her (Hire, Hir). 2454. A. Th. agroted; B. agrotyd;
 C. agrotyed; F. Tn. agroteyd; T. agroteyed. 2455. C. T. ben in
 love; A. ar of loue; *rest* in loue ben. 2459. C. T. A. deuyse; F.
 Tn. B. the nyse (*sic*); Th. the gyse. 2470, 1. T. I couthe ryght
 well, yef that hyt lykyd me Tell all hys doying; but hyt ys vanyte.

He seide, unto his contre moste he saile,
 For ther he wolde her wedding appaile (80)
 As fil to her honour and his also.
 And openly he took his leve tho, 2475
 And hath her sworn, he wolde nat soiorne,
 But in a month he wolde again retorne.
 And in that lond let make his ordinaunce
 As verray lord, and took the obeisaunce
 Wel and hoonly, and let his shippes dighte, 2480
 And hoom he goth the nexte wey he mighte;
 For unto Phillis yit ne com he noght.
 And that hath she so harde and sore aboght, (90)
 Allas! that, as the stories us recorde,
 She was her owne deeth right with a corde, 2485
 Whan that she saw that Demophon her trayed.
 But to him first she wroot and faste him prayed
 He wolde come, and her deliver of peyne,
 As I reherse shal a word or tweyne.
 Me list nat vouche-sauf on him to swinke, 2490
 Ne spende on him a penne ful of inke,
 For fals in love was he, right as his syre;
 The devil sette hir soules bothe a-fyre! (100)
 But of the lettre of Phillis wol I wryte
 A word or tweyne, al-thogh hit be but lyte. 2495

2472. C. T. vnto; A. into; *rest* to. F. Th. B. him; *rest* he. 2475.
 F. B. *omit.* 2476. C. hath hire sworn; A. hath to hir suorn; Tn.
 to her sworne; F. T. Th. B. to hir swore. 2477. *So* C. A.; F.
 Tn. Th. B. ageyn he wolde. 2480. C. homly; F. T. B. homely; A.
 huimly; Tn. humble; Th. hombly. C. let; *rest om.* 2482. C. ne;
rest om. 2483. A. C. abought; F. Tn. B. Th. yboght. 2484.
 F. Tn. B. *om.* as. A. T. stories; *rest* story (*but this would require re-*
cordeth; indeed, C. has recordith!). 2485. C. T. A. ryght; *rest om.*
 2487. F. Tn. Th. B. But firste wrote she to hym. 2488. C. T. A.
 hire delyuere; *rest* delyuer hir. F. pyne (*error for peyne*). 2489.
 F. B. oo; Tn. one; *rest a*; *see* l. 2495. 2491. C. T. A. Ne spende;
rest Dispenden. 2493. C. a fere; T. a fyre; A. in fyre; F. Tn. Th. B.
 on a fire (*badly*).

'Thyn hostesse,' quod she, 'O Demophon,
 Thy Phillis, which that is so wo begon,
 Of Rodopeye, upon yow mot compleyne,
 Over the terme set betwix us tweyne,
 That ye ne holden forward, as ye seyde; 2500
 Your anker, which ye in our haven leyde,
 Highte us, that ye woldé comen, out of doute,
 Or that the mone ones wente aboute. (110)
 But tymes foure the mone hath hid her face
 Sin thilke day ye wente fro this place, 2505
 And foure tymes light the world again.
 But for al that, yif I shal sothly sain,
 Yit hath the streem of Sitho nat y-brought
 From Athenes the ship; yit comth hit noght.
 And, yif that ye the terme rekne wolde, 2510
 As I or other trewe lovers sholde,
 I pleyne not, god wot, beform my day.'—
 But al her lettre wryten I ne may (120)
 By ordre, for hit wer to me a charge;
 Her lettre was right long and ther-to large; 2515
 But here and there in ryme I have hit laid,
 Ther as me thoughte that she wel hath said.—
 She seide, 'thy sailes comen nat again,
 Ne to thy word ther nis no fey certain;
 But I wot why ye come nat,' quod she; 2520
 'For I was of my love to you so free.

2496. C. Otesse thyn. T. A. o thow Demophon. 2498. F. Tn.
 B. om. mot. 2504. F. Tn. B. om. hid. 2505. Th. thylke; C. F.
 Tn. B. that thilke (!); A. that ilke; T. that. 2506, 7. C. omits.
 2506. A. hath lycht this. 2507. T. yef; A. if; F. B. Th. yet (*error*
for yef); Tn. yit (*error for yif*). 2508. C. storm (*error for streem*);
rest streme. Th. Scython; C. B. Sytoye; A. Cytoye; T. Sitoy; F. Tn.
 Sitoio (Ovid *has* Sithonis unda). T. y-brought; *rest* broght (brought).
 2509. C. comyth it; T. A. cometh; F. Tn. B. come hit; Th. came it.
 2517. C. A. wel hath; *rest* hath wel. 2518. C. T. A. thyne (thy);
rest the. C. come; T. comen; F. Tn. Th. B. cometh. 2519. C. T.
 A. thyn (thy); *rest the*.

And of the goddes that ye han forswore,
 Yif that hir vengeance falle on yow therfore, (130)
 Ye be nat suffisaunt to bere the peyne.
 To moche trusted I, wel may I pleyne, 2525
 Upon your linage and your faire tonge,
 And on your teres falsly out y-wronge.
 How coude ye wepe so by craft?' quod she;
 'May/ther swiche teres feyned be?
 Now certes, yif ye wolde have in memorie, 2530
 Hit oghte be to yow but litel glorie
 'To have a sely mayde thus betrayed!'
 To god,' quod she, 'preye I, and ofte have prayed, (140)
 That hit be now the grettest prys of alle,
 And moste honour that ever yow shal befall! 2535
 And whan thyn olde auncestres peynted be,
 In which men may hir worthinesse see,
 Than, preye I god, thou peynted be also,
 That folk may reden, for-by as they go,
 "Lo! this is he, that with his flaterye 2540
 Betrayed hath and doon her vilanye
 That was his trewe love in thoghte and dede!"
 But sothly, of oo point yit may they rede, (150)
 That ye ben lyk your fader as in this;
 For he begyled Adriane, y-wis, 2545
 With swiche an art and swiche sotelte
 As thou thy-selven hast begyled me.
 As in that point, al-thogh hit be nat fayr,
 Thou folwest him, certein, and art his eyr.

2523. C. T. A. Yif (*only*); F. Tn. Th. B. That (*only*); but read Yif that.
 2525. C. T. A. pleyne; rest seyne (!). 2527. C. I-wronge;
 A. yronne (*error for ywronge*); F. Tn. Th. B. wronge. 2529.
 A. Quhethir ther may (*but this is Scottish*). 2532. All maydee.
 2539. C. T. A. for by; rest forth by. 2546. A. C. T. subtiltee.
 2549. C. T. A. him; rest om. A. has lost ll. 2551-2616.

But sin thus sinfully ye me begyle, 2550

My body mote ye seen, within a whyle,

Right in the haven of Athenes fleting,

With-outen sepulture and buryinge; (160)

Though ye be harder then is any stoon.'

And, whan this lettre was forth sent anoon, 2555

And ^{she} knew how brotel and how fals he was, *pleth's by his letter*

She for dispeyr for-dide herself, allas!

Swich sorwe hath she, for she besette her so. *disjoynd herself*

Be war, ye women, of your sotil fo,

Sin yit this day men may ensample se; 2560

And trusteth, as in love, no man but me. (168)

Explicit Legenda Phyllis.

2555. F. Tn. B. *om.* sent. 2561. *So* C. T.; *so* Tn. Th. (*with* now
for as); F. B. And as in love truste no man but me.

IX. THE LEGEND OF HYPERMNESTRA.

Incipit Legenda Ypermistre.

IN Grece whylom weren brethren two,
 Of whiche that oon was called Danao,
 That many a sone hath of his body wonne,
 As swiche false lovers ofte conne. 2565
 Among his sones alle ther was oon
 That aldermost he lovede of everichoon.
 And whan this child was born, this Danao
 Shoop him a name, and called him Lino.
 That other brother called was Egiste, 2570
 That was of love as fals as ever him liste, (10)
 And many a doghter gat he in his lyve;
 Of which he gat upon his righte wyve
 A doghter dere, and dide her for to calle
 Ypermistra, yongest of hem alle; 2575
 The whiche child, of her nativitee,
 To alle gode thewes born was she,
 As lyked to the goddes, or she was born,
 That of the shefe she sholde be the corn;
 The Wirdes, that we clepen Destinee, 2580
 Hath shapen her that she mot nedes be (20)
 Pitouse, sadde, wyse, and trewe as steel;
 And to this woman hit accordeth weel.

2563. C. cleped; *rest* called. 2571. F. B. in; *rest* of. 2574.
 F. B. hyt (*for* her). 2577. C. T. thewis goode I-born. 2578.
 Tn. B. goddesse (!); F. goddesses (!). 2581. C. mot; *rest* moste
 (muste, most). 2582. F. B. Pitouse (*fem.*); C. Pyetous; Tn. T.
 Piteous. Th. sadde (*fem.?*); *rest* sad. C. T. and; *rest om.*

For, though that Venus yaf her greet beautee,
 With Iupiter compouned so was she 2585
 That conscience, trouthe, and dreed of shame,
 And of her wyfhood for to kepe her name,
 This, thoughte her, was felicittee as here.
 And rede Mars was, that tyme of the yere,
 So feble, that his malice is him raft, 2590
 Repressed hath Venus his cruel craft; (30)
 What with Venus and other oppressioun
 Of houses, Mars his venim is adoun,
 That Ypermistra dar nat handle a knyf
 In malice, thogh she sholde lese her lyf. 2595
 But natheles, as heven gan tho turne,
 To badde aspectes hath she of Saturne,
 That made her for to deyen in prisoun,
 As I shal after make mencioniun.

To Danao and Egistes also— 2600
 Al-thogh so be that they wer brethren two, (40)
 For thilke tyme nas spared no linage—
 Hit lyked hem to maken mariage
 Betwix Ypermistra and him Lino,
 And casten swiche a day hit shal be so; 2605
 And ful acorded was hit witterly;
 The array is wroght, the tyme is faste by.
 And thus Lino hath of his fadres brother
 The doghter wedded, and eche of hem hath other.

The torches brennen and the lampes brighte, 2610
 The sacrifices been ful redy dighte; (50)
 Thencens out of the fyre reketh sote,
 The flour, the leef is rent up by the rote

2590. C. beraft. 2592. Th. And what; C. T. That what; F.
 Tn. B. And; *I propose* What. 2597. C. F. Tn. B. To; T. Ryght;
 Th. Two. 2598. C. for; *rest om.* 2599. C. T. As; *rest* And.
 2600. Th. Of (*for* To); *without authority.* 2601. C. Al thow; *rest*
 And thogh (*less clearly*). 2603. T. C. Th. lyked; *rest* lyketh.
 2606. F. Tn. B. witterly; *rest* vttirly.

To maken garlands and corounes hye;
 Ful is the place of soun of minstralcy, 2615
 Of songes amorous of mariage,
 As thilke tyme was the pleyn usage.
 And this was in the paleys of Egiste,
 That in his hous was lord, right as him liste;
 And thus the day they dryven to an ende; 2620
 The frendes taken leve, and hoom they wende. (60)
 The night is come, the bryd shal go to bedde;
 Egiste to his chambre faste him spedde,
 And privily he let his doghter calle.
 Whan that the hous was voided of hem alle, 2625
 He loked on his doghter with glad chere,
 And to her spak, as ye shul after here.
 'My righte doghter, tresor of myn herte!
 Sin first that day that shapen was my sherte,
 Or by the fatal sustren had my dom, 2630
 So ny myn herte never thing my com (70)
 As thou, myn Ypermistra, doghter dere!
 Tak heed what I thy fader sey thee here,
 And werk after thy wyser ever-mo.
 For alderfirste, doghter, I love thee so 2635
 That al the world to me nis half so leef;
 Ne I nolde rede thee to thy mischeef
 For al the gode under the colde mone;
 And what I mene, hit shal be seid right sone,
 With protestacioun, as in this wyse, 2640
 That, but thou do as I shal thee devyse, (80)

2615. F. Tn. B. *om.* of soun. 2619. F. Tn. B. *om.* right. 2620. F. Tn. Th. B. that (*for* the). 2624. F. Tn. Th. B. *om.* he. 2625. F. Tn. Th. B. voided was. F. B. *om.* hem. 2627. F. *om.* after. 2629. F. *om.* 1st that. 2632. C. myn; T. A. *ins.* my *before* doghter; *rest om.* 2633. F. Tn. Th. B. *om.* I. T. say; A. seye; *rest* seyth. 2637. C. A., I; *rest om.* 2640. C. A. as in this; T. now on thys F. Tn. Th. B. as seyn these.

Thou shalt be deed, by him that al hath wrought!
 At shorte wordes, thou nescapest noght
 Out of my paleys, or that thou be deed,
 But thou consente and werke after my reed; 2645
 Tak this to thee for ful conclusioun.'

This Ypermistra caste her eyen doun,
 And quook as doth the leef of aspe grene;
 Deed wex her hewe, and lyk as ash to sene,
 And seyde, 'lord and fader, al your wille, 2650
 After my might, god wot, I shal fulfille, (90)
 So hit to me be no confusioun.'

'I nil,' quod he, 'have noon excepcioun';
 And out he caughte a knyf, as rasour kene;
 'Hyd this,' quod he, 'that hit be nat y-sene; 2655
 And, whan thyn husbond is to bedde y-go,
 Why! that he slepeth, cut his throte a-two.
 For in my dremes hit is warned me
 How that my newew shal my bane be,
 But whiche I noot, wherfor I wol be siker. 2660
 Yif thou sey nay, we two shul have a biker (100)
 As I have seyde, by him that I have sworn.'

This Ypermistra hath ny her wit forlorn;
 And, for to passen harmles of that place,
 She graunted him; ther was noon other grace. 2665
 And therwith-al a costrel taketh he,
 And seyde, 'herof a draught, or two or three,
 Yif him to drinke, whan he goth to reste,
 And he shal slepe as longe as ever thee leste,

2643. C. nescapist; Tn. Th. B. ne scapest; B. ne schapest (1).
 2652. F. Tn. Th. B. be to me. 2655. Tn. Th. y-sene; rest sene.
 2656. Tn. y-goo; A. ygo; rest goo (go). 2661. F. make; rest hane.
 2666. So C. T. A. (but with costret for costrel); rest And with-al a
 costrel taketh he tho (badly). 2667. F. Tn. Th. B. om. or three
 (leaving the line too short). 2668. A. to; rest om.

The narcotiks and opies been so stronge: 2670
 And go thy wey, lest that him thinke longe.' (110)

Out comth the bryd, and with ful sober chere,
 As is of maidens ofte the manere,
 To chambre is broght with revel and with songe,
 And shortly, lest this tale be to longe, 2675
 This Lyno [comth, that noght of tresoun dredde],
 And every wight out at the dore him spedde.

The night is wasted, and he fel a-slepe;
 Ful tenderly beginneth she to wepe.
 She rist her up, and dredfully she quaketh, 2680
 As doth the braunche that Zephirus shaketh, (120)
 And husht were alle in Argon that citee.

As cold as any frost now wexeth she;
 For pite by the herte her streyneth so,
 And dreed of deth doth her so moche wo, 2685
 That thryes doun she fil in swiche a were.
 She rist her up, and stakereth heer and there,
 And on her handes faste loketh she.

'Allas! and shul my handes bloody be?
 I am a maid, and, as by my nature, 2690
 And by my semblant and by my vesture, (130)
 Myn handes been nat shapen for a knyf,
 As for to reve no man fro his lyf.

What devil have I with the knyf to do?
 And shal I have my throte corve a-two? 2695
 Than shal I blede, alas! and me beshende;
 And nedes cost this thing mot have an ende;

2670. F. B. Martotikes (*for* narcotikes). T. A. opies; C. opijs; Th. apies; F. Tn. B. Epies (*for* opies). 2671. F. Tn. Th. B. *ins.* to *before* longe. 2674. F. Tn. Th. B. *om.* is. 2682. F. hushst (*for* husht); Th. hushte; C. A. hust; Tn. houst. 2684. F. Tn. B. streyneth hir; Th. strayed her; C. T. hire streynyth; A. hir stryngith. 2686. F. Th. B. swich (*suche*) a were; Tn. *suche* aware; C. this awer; A. this aware; T. that were. 2689. F. Tn. Th. B. *om.* and. 2696. F. Tn. Th. B. *om.* me. 2697. F. B. (*only*) Or *for* And.

Or he or I mot nedes lese our lyf.
 Now certes,' quod she, 'sin I am his wyf,
 And hath my feith, yit is hit bet for me 2700
 For to be deed in wyfly honestee (140)
 Than be a traitour living in my shame.
 Be as be may, for ernest or for game,
 He shal awake, and ryse and go his way
 Out at this goter, or that hit be day!'— 2705
 And weep ful tenderly upon his face,
 And in her armes gan him to embrace,
 And him she roggeth and awaketh softe;
 And at the window leep he fro the lofte
 Whan she hath warned him, and doon him bote. 2710
 This Lino swifte was, and light of fote, (150)
 And from his wyf he ran a ful good pas.
 This sely woman is so wayk, allas!
 And helpes so, that, or that she fer wente,
 Her cruel fader dide her for to hente. 2715
 Allas! Lino! why art thou so unkynde?
 Why ne haddest thou remembred in thy mynde
 To taken her, and lad her forth with thee?
 For, whan she saw that goon away was he,
 And that she mighte nat so faste go, 2720
 Ne folwen him, she sette her down right tho, (160)
 Til she was caught and fetered in prisoun.
 This tale is seid for this conclusioun

[*Unfinished.*]

2709. C. T. A. at a (*for* at the). 2712. So T. A.; C. from his wif
 ran; *rest* from her ran. 2714. C. A. or that; *rest om.* that. C. forth
 (*for* fer). 2717. C. T. haddist; *rest* hast. 2718. C. T. To;
rest And. 2721. C. set hire; T. A. sat hyr; *rest* sate (*om.* her).
 2722. F. Tn. Th. And til (*for* Til).

THE LEGEND OF GOOD WOMEN.

NOTES TO THE PROLOGUE.

** N.B. The references are to the B-text, except where special mention of the A-text is made. The latter is denoted by the letter 'A,' preceded by a short line.

2. Compare Chaucer's *Troilus*, book ii. ll. 894-6.

~ 5. *Nis noon=ne is noon*, is not none, i.e. is no one. This use of the double negative, as in modern provincial English, is extremely common, and need not be again remarked upon. Cf. ll. 7, 15, &c.

~ 9. 'For there may no man prove it by actual trial.'

~ 10. *Leve*, believe. Notice the numerous senses of *leve*, viz. (1) believe; (2) leave, *v.*; (3) grant; (4) dear; (5) leave, *sb.*; (6) leaf (dat. case).

~ 11. *Wel more thing*, many more things. The word *thing* was originally neuter, and remained unchanged in the plural. In l. 23, we have *thinges*. The M. E. *more* usually means 'greater'; it is seldom used (as here) in the modern sense.

~ 12. *Men shal nat*, people ought not to. The use of *men* in the general sense of 'people,' is extremely common in Chaucer, and the student should notice that it usually takes a *singular* verb, when thus used. With ll. 12, 13 cf. *Hamlet*, i. 5. 166.

~ 13. *But-if*, unless, except. Great attention should be paid to the exact sense of these apparently less important words. Frequently the whole sense of a sentence is missed, even by editors, owing to inattention to their use.

~ 14. 'For, God knoweth, a thing is none the less true, although no one can see it.'

16. In the margins of MSS. C. and F. is written the Latin proverb here referred to, viz.—'Bernardus monachus non uidit omnia'; i.e. Bernard the monk (even) did not see everything. The reference is to the great learning and experience of St. Bernard of Clairvaux (born A.D. 1091, died Aug. 20, 1153). See

an account of him in Alban Butler's *Lives of the Saints*, or in Chambers' *Book of Days*, under the date of Aug. 20.

I am disposed to suggest that the proverb looks as if the epithet 'de Clairvaux' had been jestingly interpreted as 'de claire vue,' i.e. of clear sight. But I am bound to add that this is a pure guess. The worst of making such suggestions is that they are likely to be quoted confidently as positive facts in a few years.

18. *Mynde*, remembrance; see l. 26. Cf. 'to bear in *mind*.'

26. *Rémembráunce*; accented on the first and last syllables. The melody of innumerable lines in Chaucer is only apparent to those who perceive the difference between the present and the old accentuation, especially in the case of French words. Besides, such accent is frequently variable; Chaucer has *hónour*, *rénoun*, &c. at one time, and *honbur*, *renbun*, &c. at another. Thus in l. 27 we have *honburen*; and in l. 31 *credénce*.

27. *Wel oghte us*, it is very necessary for us, it well behoves us. *Us* is here the dative case, and *oghte* is the impersonal verb; in accordance with Chaucer's usual method. But, in this case, there is a grammatical difficulty; for the past tense *oghte* is here used with the sense of the present; the right form would be expressed, in modern English, by *oweth*, and in M. E. by *ah* (also *awe*, *oze*). Such use of the right form of the present tense is exceedingly rare; and (possibly owing to a sense of uncertainty about its true form) the form of the past tense was used both for past and present, whether personal or impersonal, precisely as we now use *must* in place both of M. E. *mot* (present) and *moste* (past). Mätzner only gives three examples of the present tense of this verb, when used impersonally; viz. '*Hym awe* to rise,' it behoves him to rise, *Metrical Homilies*, p. 77; '*Vus oze*,' it behoves us, *Allit. Poems*, ed. Morris, i. 552; '*Him owith* to mynystre,' *Reliquiæ Antiquæ*, ii. 48.

The only right way of thoroughly understanding Chaucer's grammar is by comparing one passage with another, observing how particular expressions occur. This is best done by the proper process of reading the text; but even the usual glossarial indexes will often furnish ready examples. Thus the glossary to the *Prioresses Tale* gives the following examples:—

'And ther she was honoured as *hir oughte*'; E. 1120.

—'wel more *us oughte*

Receyven al in gree that god us sent'; E. 1150.

The glossary to the *Man of Law's Tale* gives :—

'Alla goth to his in, and, as *him oughthe*,' &c.; B. 1097.

'But that they weren as hem *oughthe be*'; G. 1340.

'Wel *oughthen we* to doon al our entente'; G. 6.

'Wel *oughthe us* werche, and ydelnes withstonde'; G. 14.

As to the spelling of the word, it may be remarked that *oghthe* is the correct form, because *ō* answers to A.S. *ā*, and *gh* to A.S. *h* in the A.S. form *āhte*. But a confusion between the symbols *ogh*, *ugh*, and *ough* soon arose, and all three were merged in the form *ough*; hence neither *ogh* nor *ugh* occurs in modern English. See Skeat, Eng. Etymology, § 333, p. 361.

The full explanation of this and similar phrases would extend these notes to an inordinate length; the student is therefore advised to refer to the Glossarial Index for information, and to supplement the explanations there given by a careful study of other portions of our author. Only brief hints can here be given.

28. *Ther*, where. The sense 'where' is commoner than the sense 'there.'

29. *Can but lyte*, know but little. Cf. Prior. Tale, B. 1726, 1898.

30. *For to rede*, to read. The use of *for to* with the gerundial infinitive is found in Layamon and the Ormulum, and may have been suggested by the like use of the French *pour*, O. Fr. *por* (and even *por a*). See Mätzner, Engl. Grammatik, ii. 2. 54. Compare Parl. Foules, 16, 695; Ho. Fame, 657.

36. This connection of 'the month of May' with song and poetry is common in Mid. Eng. poetry, from the natural association of spring with a time of joy and hope. We even find something of the kind in A.S. poetry. See *The Phoenix*, l. 250; *Menologium*, l. 75.

The earliest song in Middle English relates to the cuckoo; and, before Chaucer, we already find, in the Romance of Alexander, l. 2049, such lines as—

'In tyme of May hot is in boure;
Divers, in medewe, spryngith floure;
The ladies, knyghtis honourith;
Treowe love in heorte durith'; &c.

See also the poem on Alisoun, in Morris and Skeat, Spec. of Eng., part ii. p. 43. Again, we have a like mention of the May-

season and of the singing of birds in the introduction to the Roman de la Rose.

Nevertheless, the whole of the present passage is highly characteristic of the author, and extremely interesting. Cf. ll. 108, 176.

40. *Condicoun*, temperament, character, disposition. Prof. Corson here refers us to Shakespeare, *Merch. Ven.* i. 2. 143; *Cor. v.* 4. 10; *Oth. iv.* 1. 204; *Jul. Cæs.* ii. 1. 254, &c.

41. On the scansion, see note to l. 67.

43. *Daysyes*, daisies; here dissyllabic. But in l. 182 we have the full form *day-es-y-e*, of four syllables, answering to the A.S. *dæges ēage* (or *ēge*), lit. day's eye, or eye of day, as Chaucer himself says in l. 184. And it is worth adding that his etymology is perfectly correct; for, in the few instances in which etymologies are suggested in Middle English, they are usually ludicrously wrong. In l. 184, the word is only trisyllabic (*day-es-y'*), the last syllable suffering elision. The A.S. *dægesēge* occurs in a list of plants in A.S. *Leechdoms*, ed. Cockayne, iii. 292, l. 8; and we also find in Wright's A.S. *Vocabularies*, ed. Wülker, col. 135, l. 22, and col. 322, l. 11, the following entries:—'*Consolda*, dægesēge,' and '*Consolda*, dægesēage.'

The primary meaning of *dæges ēage* is doubtless the sun; the daisy is named from its supposed likeness to the sun, the white petals being the rays, and the yellow centre the sun's sphere.

46. 'That, when in my bed, no day dawns upon me on which I am not (at once) up, and (am soon) walking in the meadow.' *Nam*=*ne am*, am not.

49. *By the morwe*, with the (dawn of the) morning.

50. *Sight-e* is dissyllabic, as the scansion shews. In l. 15, *wight* is monosyllabic. It is often difficult to ascertain Chaucer's usage of such forms, and we have to observe, where we can, any instances that are helpful. Mr. Cromie's *Rime-Index* to the *Canterbury Tales* is often of great service. We learn from it that *wight* rimes with the monosyllables *bright*, *knight*, *might*, *night*, *right*, &c., whereas *sight-e* rimes with the infin. moods *light-e*, *fight-e*, &c., as well as with monosyllables, and is therefore used somewhat capriciously. Another helpful list is that given in Ellis's *Early Eng. Pronunciation*, ch. iv. § 5, founded upon Prof. Child's articles on Chaucer and Gower. This at once refers us to C. T. 2118 (It were a lusty *sight-e* for to see); 2335 (But sodeinly she saw a *sight-e* queynte); &c.

We should also consider the etymology. Now *wight*=A.S. *wiht*, is monosyllabic, and gives no difficulty. On the other hand, the A.S. for 'sight' is *gesiht* or *gesihþ*; but it is a fem. sb., and makes *all* its oblique cases with a final *-e*, viz. *gesiht-e* or *gesihþ-e*. In such instances, the nominative case often lost its distinctive form, and took the form of the other cases, so that already in the *Ormulum* (l. 12670) we find the nom. case *sihþ-e*, dissyllabic. Such usages have received careful attention in the present edition, and in almost every case, the addition of a final *e* in an unexpected place can be amply justified by instances of Chaucer's usage in other passages. If the student will endeavour to *verify* some of the examples here given, he will soon come to a clearer knowledge of the matter. Some *general* rules are given in the Introduction to the Prioresses Tale.

52. *Hil*, it, i.e. the daisy. But in l. 53 it is referred to as *she*. We shall see why this is hereafter. As a mere flower, it is neuter; but as being the type of Alcestis, it is feminine. Cf. ll. 62, 63.

53. We here come to the first instance in which Chaucer transposed the order of his material in the course of revision. Line 53 of the B-text corresponds to A. 55, whilst B. 61 corresponds to A. 51. All such instances are clearly shewn by printing the transposed passages twice over, once in their right place, and again in their changed place *in a smaller type*. By this arrangement all such transpositions can be understood at a glance.

The blank space which here appears in the A-text corresponds to ll. 50-52 in B, which are marked with an asterisk as being peculiar to the latter text. In order to save space, a small blank space (of two lines only) often corresponds to an insertion in the other text of some length.

56. 'And I love it, and ever (do so) equally anew,' i.e. unalterably.

57. The word *herte* is so common that it is worth while to remember that it is usually dissyllabic; the A.S. form being *heorte*.

58. *Al*, although (very common). *Of this*, in this matter.

61. *Weste*, is here a verb; 'to turn to the west.' See l. 197.

65. Probably to be scanned thus : Óf | the sónn' | for théf | hit wól | unclós-e. See note to l. 67, and cf. l. 111.

66. *Ne had*, pronounced as *nad*; and often so written.

67. The first syllable of a line is often wanting in Chaucer ; so that the first foot consists of a single emphatic syllable. Such lines are now considered faulty, though examples may be found in Tennyson's 'Vision of Sin,' which cannot be called unmelodious ; but they were once common, especially in Lydgate. Some examples from the present poem are the following :—

That | of alle the floures in the mede ; 41.
 Suf | fisant this flour to preyse aright ; 67.
 Of | this flour, whan that hit shulde uncloze ; 111.
 Made | her lyk a daysie for to sene ; 224.

So also ll. 245, 303, 722, 859, 863, 901, 911, 1024, &c.

68. *Conning*, knowledge. Many words now used with a changed signification are well explained in Trench's Select Glossary, which should be consulted for them. Thus, in the article upon *cunning*, Trench quotes the following from the examination of Wm. Thorpe, as preserved in Foxe's Book of Martyrs :—'I believe that all these three Persons [in the God-head] are even in power and in *cunning* and in *might*.'

69. *Make*, compose poetry ; *of sentement*, concerning your feelings. So in l. 74, *making* is 'poetry.' See Trench, s.v. *make* ; where it is shewn that the use of the word arose quite independently of the Gk. use of *ποιεῖν* and *ποιητής*. 'One of the earliest instances of the use of *makyere* in the sense of "author" occurs in the Kentish Ayenbite of Inwyt, ed. Morris, p. 269 ; written A.D. 1340. The A. S. *scōp* and O. H. G. *scōf* mean "a shaper." The G. *Dichter* means an "arranger" ; the Fr. *trouvère*, Provençal *troubadour*, and Ital. *trovatore* mean a "finder." —Skeat, note to P. Plowman, B. xii. 16 (where *makynges* means 'poems').

72. There appears to be here some reference to a poem of the kind called in F. *tenson* (O. F. *tençon*) or in O. Provençal *tenso*, i.e. 'dispute,' in which the relative merits of two subjects are discussed. An early example in English is the poem called The Owl and the Nightingale, in which these birds contend for the superiority. In the present case, the suggestion is to discuss the value of the Leaf, representing no doubt constancy or any enduring virtue, as compared with that of the Flower, the representative of perishable beauty and the freshness of first love. Chaucer probably refers to some such poem in French, but I cannot point out the exact source.

On the other hand, the present passage doubtless suggested the poem called 'The Flower and the Leaf,' a pretty but somewhat tedious poem of the fifteenth century, in which Chaucer's style is imitated with no remarkable exactness or success. This poem was formerly rashly attributed to Chaucer himself without any evidence, though it was printed for the first time as late as 1598. See it discussed in my edition of Chaucer's Minor Poems, p. xxxii.

In scanning this line, remember to pronounce *Whether* as *Whér*, a monosyllable. This is common also in Shakespeare, as in his 59th Sonnet:—'*Whér* we are mended, or *whér* better they.'

74. *Making*, poetry; *rophen*, reaped. 'For I well know, that ye (poets) have long ere this reaped the field of poetry, and carried away the corn from it; and I come after you as a gleaner.' See note to l. 69. Compare Parl. Foulles, 22-25.

The A.S. *ripan*, to reap, was a strong verb; pt. t. *rdp*, pp. *ripen*. The M.E. forms are various and corrupt, and not very common. In P. Plowman, B. xiii. 374, the pt. t. is *rope*, pl. *ropen*. The proper form of the pp. is *ripen*; the form *ropen* is due to that confusion between the past tense and past participle, which is so extremely common in English. See Morris, Hist. Outlines of Eng. Accidence, p. 160.

80. *Evel apayd*, ill pleased, displeased; a common phrase. See Cler. Tale, E. 1052; Can. Yem. Tale, G. 921, 1049. *Apayd*, pleased, occurs in the Kn. Tale, 1010.

85. *Wynt*, windeth, turns (me) about, directs (me). These contracted forms of the third person singular of the present indicative are almost universal in Anglo-Saxon, and very common in M. E. Chaucer has *fynt*=findeth, *rit*=rideth, *hit*=hideth, *et*=eateth, l. 1389, &c. A much earlier example of *wint* for *windeth* is in the Ancren Riwe, p. 296.

86. *In-with*, within. This curious form is not very common in Chaucer. Still it occurs in l. 228 below; in the Prior. Tale, B. 1794; Cler. Tale, E. 870; Troilus, ed. Morris, ii. 508, iii. 1450, &c. See Mätzner.

88. *Nothing I*, I am not at all (the master of it).

90. This is a fine simile. His lady sovereign can evoke from him any tone at will. *And maketh*=and (the hand) makes. Bell puts *That* for *And*, without authority.

93. *Yow list*, it pleases you. *List*=listeth; cf. note to l. 85.

97. 'But why said I that we should give credence?' See ll. 10, 20.

In the A-text (l. 81) *But wherfor* is used differently, and means—'But the reason why,' &c.

100. *Seen at eye*, see evidently. So in the Can. Yem. Tale, G. 1059. Cf. *fair at yē*, fair to the sight, id. G. 964; Cler. Tale, E. 1168. The promise made in l. 101 was not fulfilled.

103. *Besy gost*, active spirit. *Thrusteth*, thirsteth.

105. *Gledy*, glowing; an adj. formed from *gleed*, a glowing coal. I know of no other example of this word. The compound adj. *gled-read*, glede-red, i.e. red as a glowing coal, occurs in O. Eng. Homilies, ed. Morris, i. 249.

108. The first of May was a favourite time for joyful observances. See note to Kn. Tale, 642.

109. *Dredful*, timid, timorous; as in Kn. Tale, 621.

112. *Agayn*, against, towards, turned towards; as in l. 48.

113. *The beste*, i.e. the Bull, the sign Taurus. *Agenores daughter* is Europa, daughter of Agenor of Phœnicia, who, according to the fable, was carried off by Jupiter in the form of a bull. Hence Ovid uses the expression 'Agenoreus bos,' Fast. vi. 712; and calls Europa 'Agenore nata,' Met. ii. 858. For the story, see the latter reference.

Chaucer here tells us that the Sun, on the 1st of May, was 'in the breast' of Taurus, i.e. in the middle of it. It was, in fact, far advanced in the sign, near the 20th degree. See my edition of Chaucer's Astrolabe.

118. Cf. Book of the Duchesse, 399.

125. Cf. Book of the Duchesse, ll. 410-2, which is a parallel passage. Both passages are borrowed from the Roman de la Rose, 55-58.

126. *Mat*, dead; a term borrowed from the game of chess. See Gl. to Ch. Min. Poems; and Kn. Tale, 97.

128. *Atempre*, temperate, mild. See Book of the Duch., 341, and the note. This again is from the Rom. de la Rose, 125. *Relevé*, raised up again, revived. Cotgrave gives: 'Relevé, raised, lift, or set up again; relieved, revived, fully restored.'

130. 'In the classical and middle ages small birds were a common article of food, as they are on the continent at the present time; and the season for catching them with a *panter*, or bag-net, was winter, when the scarcity of food made them tame. The poet here represents their songs in the spring, as the ex-

pression of their exultation at having baffled the stratagems, quaintly called *sophistries*, by which the fowler had endeavoured to lure them to their destruction.'—BELL.

The word *panter* is curiously preserved in the mod. E. *painter*, a rope for mooring a boat. I quote the following from my Etym. Dict.: "*Painter*, a rope employed to fasten a boat"; Hawkesworth's Voyages, 1773, vol. i. p. xxix. Corrupted (by assimilation to the ordinary sb. *painter*) from M. E. *panter*, a noose, esp. for catching birds. See Chaucer, Leg. of Good Women, 131; Prompt. Parv., p. 381; spelt *paunter*, Polit. Songs, ed. Wright, p. 344.—O. F. *pantiere*, a kind of snare for birds, Roquefort; *panthiere*, "a great swoop-net"; Cotgrave. Cf. Ital. *fantiera*, "a kind of tramell or fowling-net"; Florio; *panthera*, "a net or haie to catch conies with, also a kind of fowling-net"; id.—Lat. *panther*, a hunting-net for catching wild beasts. Cf. *panthera*, an entire capture.—Gk. πανθηρός, catching all; cf. πανθήρα, the whole booty (a very late word).—Gk. πᾶν, neut. of πᾶς, every; and θῆρ, a wild beast.

'The Irish *painteir*, Gael. *painntear*, a gin, snare, are forms of the same word [but were borrowed from English or French]. It is remarkable that, in America, a *panther* is also called a *painter*. See Cooper, The Pioneers, cap. xxviii.'

132. *Upon*, against, in scorn of; cf. *in his despyt*, l. 134. *A-whaped*, scared.

—A. 127. The A-text is hereabouts very imperfect, and some lines are too short. I supply words within square brackets, in order to fill out the lines, and to make sense.

145. See Parl. of Foules, 309, 683, and the note in my edition of the Minor Poems, p. 297. Birds were supposed to choose their mates on St. Valentine's day (Feb. 14).

146. *Chees*, chose; the past tense; A.S. *clās*.

154. *Tydif*, the name of some small bird, guessed by Skinner to be the *titmouse*; more probably the *tydy* mentioned by Drayton, which is supposed to mean a wren. See *Tydy* in Nares. Cf. Squi. Tale, E. 648; id. 610, 611.

158. 'Provided that their mates would pity them.'

160. *Daunger* usually means 'power to harm.' These allegorical personages were suggested by the Roman de la Rose. In the English version (l. 3018) *Daunger* is the name of the 'foul churl,' who is set beside the Rose, to prevent strangers from plucking it. In Chaucer's Complaint unto Pite, he intro-

duces such personages as Crueltee (corresponding to Daunger), Pite, Bountee, Gentillesse, and Curtesye. So here, we are told that although Daunger (i.e. power to harm or to repel) seemed for a time to have the upper hand, yet at the last Pity induced relenting, and caused Mercy to surpass (or prevail over) Right (or Justice). Just as Pity is opposed to Danger or Cruelty, so we find, in the old theological allegories, that Mercy is opposed to Justice. The pleading of Mercy against Justice will be found at length in Grosteste's Chastel d'Amour, in the *Cursor Mundi*, p. 550, and in the *Gesta Romanorum*. See my note to P. Plowman, C. xxi. 120.

163. 'By means of innocence and well-mannered courtesy.'

164. 'But I do not call folly, or false pity, by the name of innocence'; i.e. the poet does not approve of immodesty or weakness, because in all things the chief virtue is moderation, or the 'golden mean.' Beauty should be neither too yielding nor too pitiless.

166. *Etik*, Lat. *Ethica*; alluding to the Ethics of Aristotle, in which happiness and virtue are discussed, and the nature of virtue is said to shew itself in its appearing as the medium or mean between two extremes. Similarly, Gower in his *Conf. Amantis* (ed. Pauli, iii. 153) refers us to Aristotle's advice to Alexander, to keep the mean between avarice and prodigality. See also Gower's remarks on *ethique*; id. iii. 140.

170. So in the *Parl. of Foules*, 680, the birds are described as joining in the roundel—'Now *welcom somer*, with thy sonne softe.'

171. Here again is a reminiscence of the *Roman de la Rose*, ll. 8449-51:—

'Zephirus et Flora, sa fame,
Qui des flors est deesse et dame,
Cil dui font les floretes nestre,' &c.

i.e. Zephirus and his wife Flora, who is the goddess and lady of flowers, these two make the little flowers grow. See *Book of the Duchesse*, 402; and my note upon it.

184. 'The daisy, or, otherwise, the eye of day'; see note to l. 43.

186. 'I pray that she may fall fairly,' that she may light upon good fortune. All the MSS. have *she*; otherwise we might read *her*, as such is the more usual idiom, in which case it would mean—'that it may befall her fairly.' We have a similar case in the

Manciple's Prologue, l. 40 (Man of Law's Tale, ed. Skeat, p. 115), where six MSS. have the usual idiom 'foule mot *thee* falle,' whilst the Ellesmere MS. alone has 'foule mot *thou* falle.' For a similar variation, cf. l. 277 below with A. 180.

191. 'For, as regards me, neither of them is dearer or more hateful than the other; I am not yet retained on the side of either of them.' The sense of *with-holden* is detained, kept back, hence reserved to one side, committed to a particular view.

195. *Thing=werk* (A. 79), i.e. poem. *Of another tonne*, out of quite a different cask. Cf. 'Nay, thou shalt drinken of another tonne Er that I go'; C. T. 5752. Cf. Rom. Rose, 6838.

196. *Swich thing*, such a thing as the strife between the Leaf and the Flower. The A-text (l. 80) helps us here, as it reads 'swich stryf.'

203. *Herber*, an arbour. This difficult word is fully explained in Murray's Dict., s.v. *arbour*. It is there shewn that the original sense of the M. E. *herber* or *erber* was 'a plot of ground covered with grass or turf; a garden-lawn or green.' In the Medulla Grammatices, ab. 1460, we find:—'*Viretum, locus pascualis virens*, a gres-yerd, or an herber.' Subsequently it meant a herb-garden or flower-garden; a fruit-garden or orchard; trees or shrubs trained on frame-work; and then a bower, or 'shady retreat, of which the sides and roof are formed by trees and shrubs closely planted or intertwined, or of lattice-work covered with climbing shrubs and plants, as ivy, vine, &c.' Dr. Murray remarks that 'the original characteristic of the arbour seems to have been the floor and benches of herbage [as here]; in the modern idea the leafy covering is the prominent feature.'

The present passage was imitated and amplified by the author of The Flower and the Leaf, beginning at l. 49:—

'a pleasaunt herber well ywrought,
That benched was, and with turfes new,
Freshly turved, wherof the grene gras,
So small, so thicke, so short, so fresh of hew,
That most like unto green woll wot I it was;
The hegge also, that yede in compas
And closed in all the grene herbere,
With sicamour was set and eglatere'; &c.

208. *Hed*, hidden. This rare form occurs again in Will. of

Palerne, 688. The usual M. E. forms are *hud* and *hid*. Similarly Chaucer uses *ken* for 'kin' in Book Duch. 438, the usual M. E. forms being *kun* and *kin*; and we find *ken* also in Will. of Palerne, 722. These forms are Southern, and mostly Kentish.

213. *The god of love*, Cupid; cf. Parl. Foules, 212. Cf. the description in the E. version of the Rom. of the Rose, ll. 890, 1003. *In his hand*, i.e. leading by the hand; see l. 241.

A quene, a queen, viz. Alcestis, as we afterwards learn. She is so clothed as to represent a daisy; hence her green dress, golden hair-ornament or band, and white crown; see l. 218, and note to l. 227.

217. The pause after *smale* saves the final *e* from elision. See examples in my Preface to the Prioresses Tale, p. lxii. We may translate the phrase *and I shal nat lye* by 'if I am not to lie'; see l. 357, and the note.

221. *Oriental*, eastern; here, of superior quality. 'The precious stones called by lapidaries *oriental ruby*, *oriental topaz*, *oriental amethyst*, and *oriental emerald* are red, yellow, violet, and green sapphires, distinguished from the other gems of the same name which have not the prefix *oriental*, by their greatly superior hardness, and greater specific gravity'; Engl. Cyclopædia, s. v. Adamantine Spar. Cf. P. Plowman, B. 2. 14.

223. *For which*, by means of which, whereby.

227. In the Rom. of the Rose the 'god of love' is said to be clothed 'not in silk, but all in flowers'; his garment was all covered with flowers, intermingled with rose-leaves; and he had a chaplet of red roses upon his head. See the E. version, l. 890. In l. 228, *fret* means merely 'ornament' or 'border' of embroidery, whereas in l. 215 it is used in the sense of chaplet or band going round the head. The A-text (160) has *garlond*, and adds that lilies were stuck about among the rose-leaves. Moreover, a 'rose-leaf' here means a petal, or it would not be described as red. *Greves* is properly 'groves,' but must here mean sprays or small boughs.

231. *For hevinesse*, to save him from the heaviness and weight of gold. The peculiar use of *for* in the sense of 'against,' or 'to prevent,' should be noticed. See my note to Sir Thopas, B. 2052.

242. *Corouned* is pronounced as *Coroun'd*.

— A. 179. Notice this mention of Alcestis in the A-text.

This is altered in the later version, so that the poet does not know who the queen is till l. 511, though she actually announces herself in l. 432. See note to l. 255 (B.) below.

249. *Absolon*, Absalom; remarkable for the beauty of his hair; see 2 Sam. xiv. 26.

250. *Ester*, Esther; cited as an example of 'debonairte' in the Book of the Duch. 986; see also C. T. 9245, 9618 (Merch. Tale); and the Tale of Melibee.

251. *Ionathas*, Jonathan; remarkable for his 'friendliness' towards David; 1 Sam. xix. 2.

252. *Penelopee*, Penelope, wife of Ulysses; see my note to Book of the Duch. 1081; and Ovid, *Her.* i. *Marcia Catoun*, Marcia, wife of M. Cato Uticensis [not Cato the Censor, as Bell says]. Bell notes that 'her complaisance, apparently, in consenting to be lent to Cato's friend, Hortensius, is the ground of her praise in this place.' Gilman refers us to Clough's tr. of Plutarch, iv. 394.

254. *Isoude*, the heroine of the romance of Sir Tristram; see Parl. of Foules, 288 (and my note on the line); also Ho. Fame, 1796. *Eleyne*, Helen, heroine of the Trojan war.

255. Note how the original refrain of this Balade, beginning 'Alceste is here' is altered to 'My lady cometh'; in order to prevent the premature mention of Alcestis' name. See note to A. 179 above, following the note to l. 242. *Disteyne*, bedim; viz. by outshining them.

257. *Lavyne*, Lavinia, the heroine of the latter part of the Æneid; cf. Book of the Duch. 331; Ho. Fame, 458. *Lucesse*, Lucretia of Rome, whose 'Legend' is related at length below; l. 1680. Cf. Cant. Tales, 11717.

258. *Polixene*, Polyxena, daughter of Priam, who, like Lucretia, bought love too dearly; for she was sacrificed on the tomb of Achilles, according to Ovid, Met. xiii. 448. But according to Guido de Colonna, whom Chaucer probably regarded as a better authority, she was slain by Pyrrhus. Cf. Book of the Duch. 1071.

259. *Cleopatre*, Cleopatra; whose Legend is the first of the series below; l. 580.

261. *Tisbe*, Thisbe; whose Legend follows that of Cleopatra; l. 706.

263. *Herro*, Hero of Sestos, beloved by Leander; see Ovid, *Her.* xviii, xix. Spelt *Erro*, Pref. to Man of Law, B. 69; whence

we learn that the Legend of Hero was intended to be one of the set. *Dido*; whose Legend occurs below; l. 924. *Laudomia*, Laodamia, wife of Protesilaus; see Ovid, *Her.* xiii. Spelt *Ladomea*, and accented (as here) on the *o*; Pref. to Man of Law, B. 71. And see Cant. Tales, 11757.

264. *Phyllis*; whose Legend occurs at l. 2394.

265. *Canace*, daughter of Æolus, beloved by Macareus; see Ovid, *Her.* xi. See Pref. to Man of Law, B. 78; whence we learn that Chaucer had *no* intention of including her Legend in the set, but expressly rejected it. *Chere*, sad countenance.

266. *Ysiphile*, Hypsipyle; whose Legend occurs at l. 1368.

268. *Ypermistre*, Hypermnestra; whose Legend occurs at l. 2562.

Adriane, Ariadne; whose Legend occurs at l. 1886.

For further remarks, see my long note to the Man of Law's Tale, l. 61; pp. 134-6; or see the Preface.

270. Bell remarks that the above beautiful Balade has been often imitated; and cites a poem by Surrey with the title 'A Praise of his' Love, wherein he reproveth them that compare their ladies with his,' and beginning—'Geue place, ye louers, here before That spent your bostes and bragges in vaine.' See Tottell's Miscellany, ed. Arber, p. 20. Another such poem occurs in the same collection, at p. 163; beginning—'Geue place, you Ladies, and begon'; this, it appears, was written by John Heywood; Warton, *Hist. E. Poet.* (1840), iii. 56 (note). With respect to Surrey's verses, Warton (*Hist. E. P.* 1840, iii. 33) remarks that 'the leading compliment, which has been used by later writers, is in the spirit of Italian fiction.' But it is probable that we here see Surrey's original before us. Among the beautiful songs on this theme, we should not neglect 'You meaner beauties of the night,' by Sir Henry Wotton. Cf. ll. 274, 275 below.

271. *By*, with respect to. *My lady* is the queen Alcestis, whose name Chaucer is supposed not to know as yet. See l. 432.

277. See note to l. 186 above.

278. *Nadde* = *ne hadde*. 'For, had not the comfort of her presence existed.' We should now say, 'Had it not been for the comfort.' Cf. Spec. Eng. Literature, pt. iii. note to § xv (b). l. 96.

295. *For the nones*, for the once, for this special occasion.

See Morris's note to Chaucer's Prologue, l. 379. The phrase was first explained, carefully and fully, by Price, in a note to Warton's Hist. Eng. Poet. ed. 1840, ii. 74, 75.

298. 'That bears away the prize from us all in external beauty or figure.' *Our alder*, of us all; where *our*=A. S. *ūre*, gen. pl. of the first personal pronoun, and *alder* is a more emphatic form of *aller* (A. S. *calra*), gen. pl. of *all*. See Chaucer's Prol. 586, 710, 799, 823. Hence *alderliest*, dearest of all, in 2 Hen. VI. i. 1. 28; probably borrowed from *alderlevest* in Chaucer's Troilus, v. 576 (ed. Morris). Prof. Corson cites *altherbeste*, best of all, from Gower, C. A. ed. Pauli, i. 106; *althermost*, most of all, from the same, i. 147; *althertrwest*, id. i. 176; *altherwerst*, id. i. 53. In my Index to Chaucer's Minor Poems the reader will find *oure alder*, of us all; *alderbest*, *alderfaireste*, *alderfirst*, and *aldernext*.

300. *A-compas envirooun*, in a circle, all round about.

304. *By and by*, one after another, in order; see Murray's Dict.

307. *Furlong-wey*, lit. two minutes and a-half; or the time of walking a furlong, at 3 miles an hour. See Anelida, 328; Ho. Fame, 2064.

314. *Hit am I*, it is I; the usual M. E. idiom. See Kn. Tale, 878; Man of Law's Tale, B. 1109, and note. *Him neer*, nearer to him; *neer* is the comparative of *neh* or *nigh*; cf. l. 316.

318. Dante has: 'che noi siam vermi'; Purg. x. 124.

323. *Servant* in Chaucer frequently means 'lover'; such is necessarily the case here.

329. Chaucer here certainly seems to imply that he translated the whole of the Romaunce of the Rose, or at any rate that part of it which is especially directed against women. The existing English version consists of two fragments, apparently by different authors, and there is no reason for connecting either of them with Chaucer. Neither of the fragments contains such passages as the God of Love would most have objected to; but we find some of them practically reproduced in the Prologue to the Wyf of Bathes Tale. We also find numerous imitations of passages from that poem scattered up and down throughout Chaucer's works; and it is remarkable that such passages usually lie outside the contents of the two English fragments. Where they do not, Chaucer's wording is different from that of the other translators. Thus where Chaucer (Book Duch. 419) has:—

'And every tree stood by himselve
 Fro other wel ten foot or twelve.
 So grete trees, so huge of strengthe'—

the Eng. version of the Rom. of the Rose (1391) has :—

'These trees were set, that I devyse,
 One from another in assyse
 Five fadom or six, I trowe so,
 But they were highe and grete also.'

Note here the remarkable difference between *ten foot or twelve* and *five fadom or six*; the original has *cinq toises, ou des*. Other passages in Chaucer which *differ* from the existing E. version of the Rom. of the Rose are these. (1) Book Duch. 424; cf. R. R. 1396. (2) Book Duch. 291; cf. R. R. 49. (3) Book Duch. 410; cf. R. R. 59. (4) Book Duch. 283; R. R. 7. (5) Book Duch. 340; R. R. 130. (6) Book Duch. 1152; R. R. 2084.

For a fuller discussion of this question, see my Pref. to Ch. Minor Poems, p. xxiv., and my Introduction to Ch. Prioresses Tale, p. lxxxiii.; also my letter to The Academy, Sept. 8, 1888, p. 153.

— A. 260. *Paramours* seems to be an adverb here, meaning 'with extreme affection.' So in the Kn. Tale, 297 :—

'For *par amour* I lovede her first er thou.'

And again, at l. 1254 :—

'Ye knowen wel, that every lusty knight
 That loveth *paramours*, and hath his might.'

And in Barbour's Bruce, xiii. 485—'he lufit his [Ross's] sistir *paramouris*.' Tyrwhitt quotes from Froissart, bk. i. c. 196—'Il aime adonc *par amours*, et depuis espousa, Madame Ysabelle de Juilliers.'

The following phrase 'too hard and hot' seems to be merely an explanation of *paramours*.

332. *Creseyde*. The allusion is to Chaucer's long poem entitled *Troilus and Creseyde* (or *Criseyde*). The A-text is more outspoken here, as it alludes to the inconstancy of the heroine in direct terms.

— A. 280. *Valerie*, Valerius; see note to A. 281 below.

Titus; Titus Livius; see l. 1683, and the note. *Claudian*; Claudius Claudianus, who wrote, amongst other things, a poem

De Raptu Proserpinae, to which Chaucer refers; see Ho. Fame, 449, 1509. He flourished about A.D. 400.

— A. 281. *Jerome*; Hieronymus, usually known as St. Jerome, a celebrated father of the Latin Church; died Sept. 30, 420. In the Wyf of Bathes Prologue (C. T. 6251, Group D, l. 669) we find:—

‘He hadde a book, that gladly night and day
For his desport he wolde rede alway;
He cleped hit Valerie and Theophraste,
At whiche book he lough alway ful faste.
And eek ther was somtyme a clerk at Rome,
A cardinal, that highte Seint Ierome,
That made a book again Iovinian’; &c.

In Tyrwhitt’s Introductory discourse, he says of this Prologue—‘The greatest part must have been of Chaucer’s own invention, though one may plainly see he had been reading the popular invectives against marriage and women in general; such as, the Roman de la Rose; Valerius ad Rufinum *de non ducenda uxore*; and particularly Hieronymus *contra Iovinianum*.’ He adds, in a note—‘The holy Father, by way of recommending celibacy, has exerted all his learning and eloquence (and he certainly was not deficient in either) to collect together and aggravate whatever he could find to the prejudice of the female sex. Among other things he has inserted his own translation (probably) of a long extract from what he calls “*Liber aureolus Theophrasti de nuptiis*.”

‘Next to him in order of time was the treatise entitled *Epistola Valerii ad Rufinum de non ducenda uxore* (MS. Reg. 12 D. iii.). It has been printed, for the similarity of its contents, I suppose, among the works of St. Jerome, though it is evidently of a much later date . . . To these two books *Jean de Meun* has been obliged for some of the severest strokes in his [part of the] *Roman de la Rose*; and Chaucer has transfused the quintessence of all the three works, upon the subject of Matrimony, into his *Wife of Bathes Prologue* and *Merchant’s Tale*.’

It is, however, not at all clear why the God of Love is here represented as appealing to books *against* women; unless it is meant that even in them many good women are mentioned; see A. 284.

— A. 288. Cf. the long passage in the Franklein’s Tale about chaste women; C. T. 11676–11766.

— A. 305. *Epistels* rather than *epistelle* in the singular. The reference is to Ovid's *Heroides*, which contains twenty-one love-letters. Cf. Chaucer's Introd. to Man of Law, B. 55, where he alludes to Ovid's mention of lovers 'in his *Epistolis*.'

— A. 307. *Vincent* is Vincent of Beauvais, who compiled an encyclopædia of universal knowledge in the 13th century. One portion of this great work, treating of universal history, is called *Speculum Historiale*, which Chaucer has here turned into *Storial Mirour*.

338. As Chaucer is pleased to call his poem by the name of 'seintes legende of Cypyde' in the Introd. to Man of Law, B. 61, he here turns Venus into a saint, to keep up the analogy between his present undertaking and the *Legenda Sanctorum*.

343. In accordance with the proverb—'Audi alteram partem.' See A. 325. Cf. Seneca, *Medea*, 195.

348. 'And even if you were not an omniscient god.'

353. *Totelere* (C. *totulour*), tattling; properly a sb., meaning 'tattler,' but here used in apposition, and, practically, as an adjective. Tyrwhitt explains it by 'whisperer.' Halliwell quotes 'Be no *totiler*' from MS. Bibl. Reg. 17 B. xvii. fol. 141. It clearly means a gossiping tattler, or tale-bearer.

The word is scarce, but we find a helpful passage in P. Plowman, B. xx. 297 :—

'Of alle taletellers and *tyterers* in ydel.'

Here *tyterers* means gossipers, or retailers of tittle-tattle; and various readings give the forms *titeleris* (as printed by Wright) and *tutelers* (as printed by Crowley). The last form *tuteler* is clearly identical with Chaucer's *totelere*, spelt *tutelere* in MS. Arch. Selden B. 24.

357. 'These are the causes why, if I am not to lie'; &c. See note to l. 217.

358. *Lavender*, laundress, washerwoman; (Bell's interpretation of 'gutter' is utter nonsense). See *Laundress* in my Etym. Dict., where I refer to the present passage. *Laundress* is formed by adding *-ess* to *launder* or *laundre*, the contracted form of *lavender* as here used. In Barbour's Bruce, ed. Skeat, xvi. 273, 292, the word for 'washerwoman' is spelt *lauender*, *laynder*, and *landar*. Palsgrave's Eng. and Fr. Dict. gives—'*Laundre*, that wassheth clothes; *lauendiere*'; and Cotgrave explains the Fr. *lauandiere* by the Eng. *launderesse*. Chaucer's

presentation to us of Envy as the person who washes all the dirty linen in the court, is particularly happy. As a matter of fact, he is here quoting Dante, as he himself tells us, but he has neatly substituted *lavender* for the *meretrice* of the original. The passage referred to is in the *Inferno*, xiii. 64:—

‘La meretrice, che mai dall’ ospizio
Di Cesare non torse gli occhi putti,
Morte commune, e delle corti vizio,
Infiammò contre me gli animi tutti.’

Cary’s translation has:—

‘The harlot, who ne’er turned her gloating eyes
From Cæsar’s household, common vice and pest
Of courts, ‘gainst me inflamed the minds of all.’

Gower (C. A. ed. Pauli, i. 263) says:—

‘Senec witnesseth openly
How that envie properly
Is of the court the comun wenche.’

Note that *parteth* in l. 359 means ‘departeth.’

361. ‘Whoever goes away, at any rate she will not be wanting.’
Men come and go, but Envy remains. This is the right sense; but Bell, whom Prof. Corson follows, gives it quite a false twist. He says—‘Whosoever goes, i.e. falls, she will not be in want’; a desperate and unmeaning solution, due to not appreciating the force of the verb *to want*, which here simply means ‘to be absent,’ and can be applied to *persons* as well as to *things*. ‘There *wanteth* but a mean to fill your song’; Two Gent. of Verona, i. 2. 295; ‘though bride and bridegroom *wants*,’ i.e. are absent, Tam. Shrew, iii. 2. 248; ‘There *wanteth* now our brother of Gloucester here’; Rich. III. ii. 1. 43.

364. ‘But only because he is accustomed to write poems.’

366. ‘Or it was enjoined him by some patron to compose those two poems (the Romaunce of the Rose and Troilus; see A. 344); and he did not dare to refuse.’

371. *As thogh that*, as he would have done if.

372. *And had*, i.e. and had composed it himself.

374. ‘The allusion is to the several successful adventurers, like the Visconti, who in the 13th and 14th centuries succeeded in seizing upon the governments of Milan, and other free cities of Lombardy’; Bell. See the article *Visconti* in the Eng. Cyclopædia; we are there referred to Verri, *Storia di Milano*, and to Muratori, *Annali d’Italia*. Cf. Dante, *Inf.* xxviii. 74, 81.

✓ 375. *Reward at*, regard to. *Reward* and *regard* are etymologically identical. Observe the accent on the *former* syllable. Cf. l. 399.

* 378. *Fermour*, a farmer of taxes; who is naturally exacting and oppressive.

380. Before *is* supply *hit*, which, as in l. 379, refers to a suppliant culprit. His own vassals are a lord's treasures, to be cherished, not oppressed.

✓ 381. Bech refers us to Seneca, *De Clementia*, lib. i. c. 3, § 3; c. 5, § 4. Or perhaps Aristotle is meant, whose supposed advice to Alexander is fully given in Gower's *Confessio Amantis*, bk. vii. See particularly the passage in Pauli's edition, iii. 176:—

‘What is a king in his legeaunce,
Wher that ther is no law in londe?’

There is a similar long and tedious passage in Lancelot of the Laik, ed. Skeat, ll. 1463–1998. Gower calls Aristotle ‘the philosopfre’; C. A. iii. 86.

384. *Al*, although. ‘Although he will preserve their rank for his lords.’ Note that *his lordes* is in the dative case. It was probably from not observing this that Thynne's edition and the Pepys MS. have needlessly inserted the word *in* before *hir*. Cf. A. 370.

* 387. *Half-goddess*, demi-gods. Cf. ‘the demi-god Authority’; Meas. for Meas. i. 2. 124.

391. So, in his Epitaph on Inigo Jones, Ben Jonson says:— ‘The Libyan lion hunts no butterflies’; which he took from Martial, Epig. xii. 61. 6. And see Pliny, Nat. Hist. viii. 16.

* 397. *Areste*. Bell seems to suggest the sense of ‘restraint,’ and Prof. Corson, following him, suggests ‘self-command’; but such a sense does not exactly appear in Murray's Dictionary. It rather means ‘delay’ or ‘check,’ and hence ‘deliberateness of action.’

399. Here, as in l. 375, *reward* means ‘regard,’ and is accented on the *e*.

* 400. *Maystrie*, masterly act; *no maystrie*, an easy matter.

✓ 405. This is not altogether a metaphorical expression. We remember something very like it at the siege of Calais in 1347, when, according to Froissart, Edward III. sent for the six inhabitants of Calais, who were to present themselves ‘with bare heads and feet, with ropes round their necks’; see Froissart, tr. by Johnes, bk. i. c. 145.

415. I cannot easily scan this line as it stands; so I supply the word *the*, which is also helpful as regards the sense.

417. See my edition of Chaucer's Minor Poems for a discussion of the poems here mentioned. He here mentions, first of all, the three longest of these poems, in the order of their length; viz. the Hous of Fame, the Deeth of Blaunche, and the Parlement of Foules. ✓

420. The 'Palamoun and Arcite' here referred to was no doubt a translation of Boccaccio's Teseide, or of selections from it, in seven-line stanzas. Though not preserved to us in its entirety, several fragments of it remain. These are to be found (1) in sixteen stanzas of the Parl. of Foules (ll. 183-294), translated from the Teseide, bk. vii. st. 51-66; (2) in part of the first ten stanzas of Anelida, from the same, bk. i. st. 1-3, and bk. ii. st. 10-12; (3) in three stanzas near the end of Troilus (viz. st. 7, 8, and 9 from the end), from the same, xi. 1-3; and (4) in a re-written form, in what is now known as the Knightes Tale. See my edition of Chaucer's Minor Poems, p. 310. ✓

421. 'Though the story is little known.' Tyrwhitt remarks that these words 'seem to imply that it [Chaucer's original version of Palamon and Arcite] had not made itself very popular.' Unfortunately, Tyrwhitt, who so very seldom goes astray, has here misled nearly all who have consulted him. Chaucer is not referring to his own version of the story, nor even to Boccaccio's version, but to the old story *itself*; and he is merely repeating Boccaccio's own remark, when (in the Teseide, i. 2) he speaks of it as ✓

'— una storia antica,
Tanto negli anni riposta e nascosa,
Che Latino autor non par ne dica,
Per quel ch'io senta, in libro alcuna cosa.'

And, in truth, the story must have been known but to very few, till Boccaccio rescued it from oblivion. This is all that is meant; and there is no difficulty.

423. A Balade is, properly, a poem in three stanzas, in which each stanza ends with the same line, called the refrain. There is also usually a fourth stanza, called *Lenvoy*, or the Envoy, which is sometimes shorter than the other three. Most of Chaucer's Balades have probably perished, as only a few are now known. These are: *Fortune*, consisting of 3 Balades, each in 8-line stanzas, followed by a single Envoy; *Truth*, a ✓

Balade with Envoy, in 7-line stanzas; *Gentillesse*, without Envoy; *Lak of Stedfastnesse*, with Envoy; (probably) *A Balade against women unconstaunt*, without Envoy; *The Complaint of Venus*, consisting of 3 Balades, with a general Envoy; *The Complaint to his Purse*, with Envoy of 5 lines only; and the Balade included in the present poem, at ll. 249-269 above.

A *Roundel* is a poem of from nine to fourteen lines, in which only eight lines are different from each other, the rest being repetitions of lines that have already occurred. See this fully explained in my edition of the Minor Poems, at p. 307. The one certain example is the Roundel included in the Parl. of Foules, beginning at l. 680. There is also a beautiful example of a Triple Roundel, which can hardly be other than genuine. It is printed in the same volume, at p. 100, with the title of Merciless Beauty. No doubt Chaucer wrote many more, but they are lost.

A *Virelay* is a poem in an unusual metre, of which examples are very rare. Only one poem of this character has been conjecturally assigned to Chaucer, but it is written in later English, and cannot possibly be his. See my Preface to Ch. Minor Poems, p. xxxi. In order to exhibit the nature of the metre, I copy a few lines of this rather poor poem from the edition of 1561, where it first appeared.

‘Alone walkyng,
In thought plainyng,
And sore sighyng,
All desolate;
Me remembryng
Of my liuyng,
My death wishyng,
Bothe early and late.’

Here lines 1, 2, 3, 5, 6, 7 all rime together; and l. 4 rimes with l. 8. Then comes the ‘veer’ or ‘turn,’ which requires that, in the next stanza, l. 9 shall rime with l. 8. Hence it goes on—

‘Infortunate
Is so my fate
That, wote ye what?’ &c.

I hope the reader does not desire more of it.

424. *Holynesse*, holy and commendable composition. This is a curious substitution for the *besinesse*, i.e. ‘laborious employment,’ in the A-text, l. 412.

425. Chaucer made an excellent prose translation of Boethius *de Consolatione Philosophiæ*, a Latin treatise much admired in the middle ages, and still worthy of admiration. It had previously been translated into Anglo-Saxon by Alfred the Great. The author, Anicius Manlius Torquatus Severinus Boëtius (or Boëthius), who was put to death by Theodoric, A.D. 525, was one of the noblest of mankind. See the admirable account of him in Gibbon's *Decline and Fall of the Roman Empire*, c. 39. An excellent edition of Chaucer's translation was published for the Early Eng. Text Society in 1868 by Dr. Morris, to which the reader is referred. Chaucer quotes him frequently in his poems also.

—A. 414. This is the only notice we possess of a work by Chaucer which is no longer extant. We gather from it that he made a prose translation of the Latin prose treatise by Pope Innocent III., entitled *De Miseria Conditionis Humanæ*, a gloomy enumeration of human woes without a single alleviating touch of hope, fiercely and unrelentingly set forth. It was no doubt highly esteemed in the middle ages; but I hope few esteem it now.

426. *The Lyf of Seint Cecyle* is happily preserved. It was one of Chaucer's early productions; but he himself rescued it from possible disappearance by introducing it into the *Canterbury Tales*, with the title of the Second Nonnes Tale. See the preface to my edition of the *Man of Lawes Tale*, &c., p. xxxi.

428. This is another of the lost works. We gather that he made a translation from a piece attributed to Origen, one of the most eminent of the early Christian writers, who was born at Alexandria in 186. Tyrwhitt says the piece meant is doubtless 'the Homily *de Maria Magdalena*, which has been commonly, though falsely, attributed to Origen; see Opp. *Origenis*, Tom. ii. p. 291, ed. Paris, 1604.' Tyrwhitt adds, very justly and incontrovertibly—'I cannot believe that the Poem entitled *The Lamentation of Marie Magdaleine*, which is in all the [older] editions of Chaucer, is really that work of his. It can hardly be considered as a translation, or even as an imitation, of the Homily; and the composition, in every respect, is infinitely meaner than the worst of his genuine pieces.'

432. Here, in the B-text, the name of Alcestis is first mentioned; yet strange to say, Chaucer does not realise who she is till later; see l. 518. She was the wife of Admetus, not king of

Thrace (as here said) but of Pheræ in Thessaly. Apollo obtained from the Moiræ a promise to grant Admetus deliverance from death if, at the hour of his death, his father, mother, or wife, would consent to die for him. Alcestis consented to die in his stead, and is therefore here taken as the chief type of wifely devotion. The mention of Alcestis in the Court of Love, st. 15, is merely copied from Chaucer. Gower has the story of Alcestis in his *Confessio Amantis*; ed. Pauli, iii. 149.

452. An allusion to the common proverb—'Bis dat, qui cito dat'; he who gives at once, gives twice. Publius Syrus has: 'Bis gratum est, quod dato opus est, ultro si offeras,' v. 44; and again: 'Inopi beneficium bis dat, qui dat celeriter'; v. 235.

465. 'Has no participation in the deed of a thief.' Similarly, in the Squi. Tale, F. 537, Chaucer tells us that—'A trew wight and a theef thenken nat oon,' i.e. do not think alike. *Trew* means 'honest.'

466. The first foot contains *Ne a trew-*; *e* in *Ne* is elided.

475, 476. Closely imitated in the Court of Love, st. 61:—

'And argue not for reason ne for skill
Againe thy ladies pleasure ne entent,
For love will not be counterpleted indeede.'

The substitution of the dissyllabic *indeede* for Chaucer's monosyllabic *be* just ruins the scansion of the line; but we must not expect always to find melody in that grossly over-rated poem.

496, 497. Observe that these lines are not in the A-text. They must necessarily have been added after 1382, when Richard II. married Anne of Bohemia, and of course long before 1394, when 'the good queen Anne' died, and her husband at once forsook their favourite residence of Shene, now Richmond; see *Annals of England*, p. 201.

499. This is a strange question, seeing that Alcestis has already announced her name at l. 432; we must suppose that the poet did not realise that she was *the very* Alcestis whom he longed to see. But it looks like an oversight, due to his partially rewriting this Prologue.

503. Literally Chaucer's favorite line; for it reappears three times more, viz. in the Kn. Ta. 903; March. T. 9860 (ed. Tyrwhitt); and Squi. Ta. E. 479. And, in the Man of Law's Tale, B. 660, we have—'As gentil herte is fulfild of pitee.' It is admirable.

510. Here Chaucer seems to be imitating Froissart; see the Preface. I cannot find any early account of Alcestis that turns her into a daisy¹. See notes to ll. 432, 515. ✓

515. Alcestis 'was afterwards brought back from the lower world by Hercules, and restored to her husband'; Lewis and Short, Lat. Dict. s. v. *Alcestis*. And see the Preface.

522. *Bountee*, goodness. See Clerk. Ta. E. 157, 415; and Trench, Sel. Glossary.

526. *Agaton*, Agathon or Agatho; Dante's *Agatone* (Purg. xxii. 107). An Athenian poet (B.C. 447-400); who wrote a tragedy called 'the Flower.' See the Preface. ✓

531. *Cibella*, Cybela, or more commonly Cybele, a Phrygian goddess, later worshipped at Rome as Ops or Mater Magna. She was the goddess of the earth, and especially represented its fertility; hence she is naturally said to produce flowers. She here answers to the 'Ceres' of Froissart; see the Preface. ✓

533. The reference is to the red tips on the white petals of the daisy, the 'wee, modest, crimson-tippèd flower.' This is said to be the gift of Mars, as he was associated with that colour. He is called 'Mars the rede'; see l. 2589 below; Anelida, l. 1; Kn. Ta. 1111. The colour of the planet Mars is reddish. ✓

In the present passage *reed* is a sb.; 'And Mars gave redness to her crown.'

539. Referring to the Balade at l. 249. In the A-text, Alcestis was actually mentioned in the refrain; but Chaucer rewrote it so as to exclude her name. He now writes (in l. 540) as if he had forgotten to put it in. Of course ll. 539-541 are peculiar to the B-text, as marked. ✓

542. *Kalender*. 'A kalendar is an almanac by which persons are guided in their computation of time; hence it is used, as here, for a guide or example generally'; Bell. Murray's Dict. quotes this passage, and explains the word by 'a guide, directory; an example, model'; and cites Hamlet, v. 2. 114—'He is the card or *calendar* of gentry.' Nevertheless, I doubt whether this sense arose from the mere *usefulness* of the calendar. I believe that Chaucer regarded it in quite another aspect, viz. as containing the *record* or *list* of the saints whose lives are worthy of imitation. Hence Schmidt explains the

¹ There *are* such accounts; but they are probably copied from Chaucer, who seems to have invented this transformation himself. See Notes and Queries, 7 Ser. vi. 186, 309, 372.

word in Hamlet as 'note-book' or 'record'; as is certainly the case in All's Well, i. 3. 4, which Murray duly quotes with the sense of 'record.' So in the present case *kalender* does not mean 'example' merely, but *a whole list or complete record of examples*, which gives the word a much greater force. Compare Chaucer's ABC, under the letter *K*, and the note (l. 73).

549. We hence learn that Chaucer's nineteenth¹ and last Legend was to have been the Legend of Alcestis; but he never wrote more than the former *half* of the work. Cf. A-text, 532.

555. *Thy balade*; see ll. 249-268; F. and Th. read *my*. We here learn that the Ladies about whom the Legends were to be written (l. 557) are all mentioned in the Ballad, which is an important hint. We must of course remove the names of Absalom and Jonathan; and there is reason for supposing that we should exclude Esther. Next, we set aside Lucretia, Cleopatra, Thisbe, Dido, Phyllis, Hypsipyle, Hypermnestra, and Ariadne, whose Legends we possess; observing at the same time that we also have the Legend of Philomela (though she is not mentioned), and of Medea, who shares a Legend with Hypsipyle. The names still left are those of Penelope, Martia, Isoude, Helen, Lavinia, Polyxena, Hero, Laodamia, Canace, and Alcestis. But this list only partially agrees with Chaucer's scheme as given elsewhere, viz. in the Introduction to the Man of Law's Tale. See further in the Preface.

574. *The grete*, the substance; as in Book of the Duch. 1242; Parl. Foules, 35.

575. 'According as these old authors are pleased to treat (them).'

576. *Shal telle*, has to narrate.

I. THE LEGEND OF CLEOPATRA.

It is not clear what account Chaucer followed; see the Preface. The chief sources for the history are Plutarch, Appian, Dion Cassius, and Orosius (bk. vi. c. 19). I shall refer to the Life of M. Antonius in my edition of Shakespeare's Plutarch (denoted below by Sh. Plut.). Bech points out that one of Chaucer's sources was Florus; see note to l. 655.

¹ Not twentieth; for Legend IV contains two heroines.

581. Ptolemy XI., or Ptolemy Auletes, king of Egypt, died B.C. 51, leaving two sons, *both* called Ptolemy, and two daughters, Cleopatra and Arsinoë. Cleopatra was then 17 years of age, and was appointed queen of Egypt in conjunction with her brother, the elder Ptolemy, whom she was to marry; but she was expelled from the throne by Ptolemy's guardians. In B.C. 47 she was replaced upon it by Julius Cæsar, but still in conjunction with her brother. This led to the Alexandrine war, in the course of which this elder Ptolemy perished. After this, she reigned, nominally, in conjunction with the *younger* Ptolemy, to whom also she was nominally married; but he was still quite a child, and was murdered by her orders in less than four years, after which she was sole queen, in name as well as in reality.

We thus see that the Ptolemy here mentioned may be either of Cleopatra's brothers of that name; but it is more likely that Chaucer refers to the elder of them. Shakespeare also uses the expression 'queen of Ptolemy'; Ant. i. 4. 6.

583. *On a tyme*; viz. not long after the battle of Philippi, which took place in B.C. 42. 'Antonius, going to make war with the Parthians, sent to command Cleopatra to appear personally before him when he came into Cilicia, to answer unto such accusations as were laid against her, being this: that she had aided Cassius and Brutus in their war against him . . . Cleopatra on the other side . . . guessing by the former access and credit she had with Julius Cæsar and C. Pompey (the son of Pompey the Great) only for her beauty, she began to have good hope that she might more easily win Antonius. For Cæsar and Pompey knew her when she was but a young thing, and knew not then what the world meant: but now she went to Antonius at the age when a woman's beauty is at the prime, and she also of best judgment.'—Sh. Plut. p. 174. Almost immediately after this passage follows the celebrated description of Cleopatra in her barge upon the Cydnus, familiar to all in the words of Shakespeare; Ant. and Cleop. ii. 2. 196.

591. 'Octavius Cæsar reporting all these things unto the Senate, and oftentimes accusing him to the whole people and assembly in Rome, he thereby stirred up all the Romans against him.'—Sh. Plut. p. 202.

592. After the death of his first wife, Fulvia, Antony had married Octavia, sister of Octavianus (better known to us as Augustus). But in a few years he deserted her, and surrendered

himself wholly to the charms of Cleopatra. Cf. Ant. and Cleop. iii. 6.

597. Cf. Sh. Plut. p. 192; Ant. and Cleop. i. 4. 55.

605. *Starve*, to die. See *Starve*, in Trench, Sel. Glossary.

624. *Octovian*, Octavianus. 'Now for Cæsar, he had 250 ships of war, 80,000 footmen, and well near as many horsemen as his enemy Antonius'; Sh. Plut. p. 207.

634. See the account of the battle of Actium, B.C. 31; in Sh. Plut. p. 210. The vivid description here given by Chaucer resembles the parallel passage in the Kn. Tale, 1742-1762, which should be compared. 'The soldiers fought with their pikes, halberds and darts, and threw halberds and darts with fire. Antonius' ships, on the other side, bestowed among them, with their crossbows and engines of battery, great store of shot from their high towers of wood that were set upon their ships.'—Sh. Plut. p. 211. There is some description of the hostile fleets and of the battle in Florus (see note to l. 655), who tells us that, whilst Octavius had 400 ships against the 200 ships of Antony, the latter were nearly double the size of the former; so that the fleets were thus of equal strength.

637. Bell says this is 'a ludicrous anachronism'; but it is nothing of the kind. The word *gonne* is here used in the sense of 'shot' or 'missile'; and the line means—'with terrible sound out rushes the huge missile,' being hurled from one of the 'engines of battery' mentioned in the last note. It is the missile, not the engine, that 'out goth'; as a moment's reflection would have informed the commentator, whose remark was needless. The use of *gonne* in the sense of 'missile' is curious, but not unexampled; for, in the Avowyng of Arthur, st. 65, we read that 'there come fliand a *gunne*,' i.e. there came flying along a missile. I believe it is also used in the sense of missile in Sir Ferumbas, 5176, though the passage is not decisive.

Even if this were not the case, there is no 'anachronism'; for *gonne* was originally used in the sense of 'catapult,' as may be seen by consulting the Prompt. Parvulorum, where the Latin for it is *petraria*, and *mangonale*. The *grisly soun* alludes to the whizzing of the ponderous missile through the air; Barbour says of a great stone, hurled from a catapult, that—'It flew out, quhedirand, with a rout,' i.e. it flew out, whirring, with a great noise. See The Bruce; xvii. 684.

On the other hand, in Ho. Fame, 1643, Chaucer certainly uses *gonne* in the sense of 'cannon'; but that does not affect the sense of the present passsge.

638. *Hurtlen*, push, dash, ram one against the other; cf. Kn. Ta. 1758. 'Sometime they *hurtled* together that they fell groveling on the ground'; Morte Arthure; by Sir T. Malory, bk. vii. c. 12. *Heterly*, vehemently, fiercely, occurs frequently in the Wars of Alexander, ed. Skeat (E. E. T. S.)

640. *In goth*, in there go. *Goth* is singular in form, because of its position in the sentence; but it has two nominatives, viz. 'grapnel' and 'shearing-hooks.' The former was a contrivance for clutching the ropes, and the latter for severing them.

642. This is wonderfully graphic. A boarder bursts in with a pole-axe; a sailor, on the defence, flees behind the mast, then dashes forward again, and drives the assailant overboard.

646. *Rent*, rendeth; the present tense.

648. By pouring hard peas upon the hatches, they became so slippery that the boarders could not stand.

649. Some carried pots full of quicklime, which, they threw into the eyes of their enemies. See Notes and Queries, 5 S. x. 188.

652. *Put*, short for *putteth*, puts; pres. tense.

653. *To-go*, disperse themselves; pres. tense. The prefix *to-* has the same force as the Lat. *dis-*, i.e. 'in different directions.' We even find *to-ga* used as a past tense in Barbour's Bruce (viii. 351, ix. 263, 269, xvii. 104, 575), with the sense 'fled in different directions,' or 'fled away.' Cf. 'the wlcne *to-gað*,' the clouds part asunder; Morris, Spec. of Eng. pt. 1. p. 7, l. 169. And again, 'thagh the fourme of brede *to-go*,' though the form of bread disappear; Shoreham's Poems, p. 29.

That best go mighte, each in the way he could best go; each made the best of his way to a safe place. 'Sauve qui peut.'

655. 'Suddenly they saw the threescore ships of Cleopatra busily about their yard-masts, and hoising sail to fly'; Sh. Plut. p. 212. Cf. Ant. and Cleop. iii. 10. 10. The remark about Cleopatra's 'purple sails' may remind us of Plutarch's description of Cleopatra on the Cydnus, already referred to above (note to l. 583):—'the poop [of her barge] was of gold, *the sails of purple*'; Sh. Plut. p. 174; Ant. and Cleop. ii. 2. 198.

The truth is, however, that (as Bech points out) Chaucer has borrowed this and a few other incidents from L. Annaeus

Florus, who wrote an *Epitome Rerum Romanarum* in the second century. In relating the battle of Actium, he says:—‘*Prima dux fugae regina, cum aurea puppe ueloque purpureo, in altum dedit. Mox secutus Antonius: sed instare uestigiis Caesar. Itaque nec praeparata in Oceanum fuga, nec munita praesidiis utraque Aegypti cornua, Paraetionium atque Pelusium, profuere: prope manu tenebantur. Prior ferrum occupauit Antonius. Regina ad pedes Caesaris prouoluta tentauit oculos ducis: frustra. Nam pulchritudo intra pudicitiam principis fuit. Nec illa de uita, quae offerebatur, sed de parte regni, laborabat. Quod ubi desperauit a principe, seruariusque se triumpho uidit, incautiorem nacta custodiam, in Mausoleum se (sepulcra regum sic uocant) recipit: ibi maximos, ut solebat, induta cultus, in differto odoribus solio, iuxta suum se collocauit Antonium: admotisque ad uenas serpentibus, sic morte, quasi somno, soluta est.*’—Florus, *Epit. Rerum Romanarum*, lib. iv. c. 11.

662. Chaucer (following Florus) has hastened the catastrophe. Antony stabbed himself at Alexandria, in the following year, B.C. 30. See Sh. *Plut.* 221; *Ant.* and *Cleop.* iv. 14. 102.

672. *Shryne*; for ‘solio’ in Florus; cf. l. 675. Plutarch says only that Cleopatra ‘did sumptuously and royally bury him with her own hands’; Sh. *Plut.* p. 224. Afterwards, however, she ‘crowned the tomb with garlands and sundry nosegays, and marvellous lovingly embraced the same’; Sh. *Plut.* p. 227. But see the account by Florus, in the note to l. 655.

677. *Dede cors*, dead body; as in l. 876. Chaucer uses *cors* of the living body, as, e.g. in *Sir Thopas*, B. 2098.

678. Chaucer seems to think that Florus meant: ‘in sepulcrum [suum] se recipit . . . iuxta Antonium.’

679. Shakespeare follows closely the account in Plutarch, except that he makes mention of *two* asps, whereas Plutarch mentions but one, called by Sir Thos. North ‘an aspick’; Sh. *Plut.* p. 227. However, Florus uses the plural *serpentibus*.

681. Cf. Cleopatra’s lament in Sh. *Plut.* p. 226; *Ant.* and *Cleop.* iv. 15. 59; v. 2. 283.

691. Pronounce *unreprovable* as *unréprovable*!

694. *Sene*, evident. Note that this is an adjective (A.S. *gesýne*), and not the past participle; cf. l. 2655, and note. See also ll. 340, 741, and my note to Ch. Min. Poems, xv. 13 (p. 387).

696. *Naked*. I believe that Chaucer has here mistranslated *induta* (note to l. 655) as if it meant ‘not clothed.’

702. *Storial sooth*, historical truth. The old editions actually put the comma after *storial* instead of after *sooth*; and modern editors have followed them. Surely the editors, in some passages, have never attempted to construe their own texts.

II. THE LEGEND OF THISBE.

Chaucer follows Ovid, *Metamorph.* iv. 55-166; and frequently very closely. The reader should compare the Latin text throughout. For example, Ovid begins thus:—

‘Pyramus et Thisbe, iuenum pulcherrimus alter,
altera, quas Oriens habuit, praelata puellis,
contiguas habuere domos, ubi dicitur altam
coctilibus muris cinxisse Semiramis urbem.’

In Golding’s translation, fol. 43, back, thus:—

‘Within the town (of whose huge walles so monstrous high and
thicke,
The fame is giten Semiramis for making them of bricke)
Dwelt hard together two young folke in houses ioynde so nere,
That vnder all one rooffe well nie both twaine conuayed were.
The name of him was Pyramus, and Thisbe call’d was she;
So faire a man in all the East was none aline as he.
Nor nere a woman, mayde, nor wife in beantie like to her.’

This at once explains the allusion to Semiramis, the celebrated but mythical queen who was said to have surrounded Babylon with walls of fabulous strength, having a deep ditch outside them. See Orosius, as translated by King Alfred, in Sweet’s A. S. Reader, fourth ed. pp. 28, 29. Gower tells the same story, and likewise follows Ovid; C. A. i. 324. ✓

718. *Estward*; evidently from Ovid’s *Oriens*; see above.

722. The first foot consists of the single syllable *Mai*—.

725. *Naso*, i.e. Ovid; really named Publius Ovidius Naso.

726. *Réport*; accented on the *e*. *Y-shove*, pushed (into notice); cf. l. 1381.

727. ‘Tempore creuit amor’; Met. iv. 60.

730. ‘Sed uetere patres’; id. 61.

735. ‘As (to quote the proverb) cover up the glowing coal, and the hotter the fire becomes.’ Ovid has—‘Quoque magis tegitur, tanto magis aestuat ignis’; 64. *Wry* is in the imperative mood, singular.

741. *Sene*, visible; see note to l. 694. *Dere y-nogh a myte*, even in a slight degree; lit. ‘(to an extent) dear enough at a

mite.' A singular use of the phrase. Cf. 'dere ynogh a leek'; Can. Yem. Ta. G. 795.

742. 'Quid non sentit amor?' Met. iv. 68.

745. 'In a tone as low as if uttering a confession.' A curious medieval touch. Ovid says, 'murmurè . . minimo'; 70.

756. 'Inuide, dicebant, paries, quid amantibus obstas?' 73.

763. *Holde*, beholden. 'Nec sumus ingrati'; 76.

773. Chaucer practically transposes the offices of Phoebus and Aurora.

'Postera nocturnos Aurora remouerat ignes,
solque pruinosas radiis siccauerat herbas'; 82.

782. *And for*, and because, &c.

783. *For* stands alone in the first foot. Cf. l. 797.

784. 'Conueniant ad busta Nini, lateantque sub umbra Arboris'; 88. Ll. 786, 787 are explanatory, and added by Chaucer. Ninus, the supposed founder of Nineveh, was the husband of Semiramis. Cf. Shak. Mid. Nt. Dr. v. i. 139.

797. *Y-wimpled*, covered with a wimple, or cloth covering the neck and fitting close round the face, chiefly worn by nuns. Another medieval touch. Ovid has—'adopertaque uultum'; 94. See note to l. 813.

798–801. These four lines are mainly original, and quite in Chaucer's own manner. Ovid has merely—'fallitque suos.'

803. 'Audacem faciebat amor'; 96.

804. *She gan her dresse*, she settled herself, lit. directed herself. Lat. 'sedit.'

810. *Rist*, riseth; pres. tense, as in l. 887. So *arist*, Man of Law's Tale, B. 265.

811. *With dredful foot*; so again in Kn. Ta. 621. 'Timido pede fugit in antrum'; 100. See *Dreadful* in Trench, Select Glossary.

813. 'Dumque fugit, tergo uelamina lapsa reliquit'; 101. 'For fere, and let her wimple falle.'—Gower, Conf. Amant. i. 326.

814–6. These three lines are original. *Sit*, sitteth. *Darketh*, lies close. 'The child than *darked* in his den'; Will. of Palerne, 17; 'drawe [drew] him into his den, and *darked* ther stille'; id. 44. And again in the same poem, ll. 1834, 2851.

823–831. Considerably expanded from the Latin.

'Serius egressus uestigia uidit in alto
pulvere certa ferae, totoque expalluit ore
Pyramus'; 105.

830. *Agroos*, shuddered; and again in l. 2314; and in Troil.
 ii. 930. The infin. *agryse* is in the Man of Law's Tale, B. 614.
 834. 'Una duos, inquit, nox perdet amantes'; 108.
 835. This line is Chaucer's own.
 842. *What*, whatsoever; 'quicunque . . . leones'; 114.
 847-9. 'Accipe nunc, inquit, nostri quoque sanguinis haustus'; 118.
 851-2.

'Cruor emicat alte
 non aliter quam quum uitato fistula plumbo
 scinditur, et tenues stridente foramine longe
 eiacularur aquas, atque ictibus aera rumpit'; 121.

With much good taste, Chaucer omits the next three lines, just as he has omitted to tell us that the trysting-tree was 'a faire high Mulberie with fruite *as white as snow*.' The blood of Pyramus turned this fruit *black*, and so it remains to this day! Gower likewise suppresses the mulberry-tree, but Shakespeare mentions it; see Mid. Nt. Dr. v. i. 149.

853-861. Admirably expanded out of three lines:—

'Ecce metu nondum posito, ne fallat amantem,
 illa redit; iuuenemque oculis animoque requirit;
 quantaque uitarit narrare pericula gestit'; 128.

859. The first syllable of *Bothe* forms a foot by itself. So also in ll. 863, 901, 911, &c.

862-8.

'Dum dubitat, tremebunda uidet pulsare cruentum
 membra solum; retroque pedem tulit; oraque buxo
 pallidiora gerens, exhorruit aequoris instar,
 quod fremit, exigua quum summum stringitur aura'; 133.

869-882. Fourteen lines where Ovid has eight. Chaucer has greatly improved l. 882, where Ovid makes Thisbe *ask* Pyramus to lift up his head:—'*uultusque attolle iacentes*'; 144.

887. This line is original. *Bost*, noise, outcry; such is the original sense of the word now spelt *boast*, which see in Murray's Dict. Cf. 'Now ariseth cry and *boost*'; King Alisaunder, 5290; and see P. Plowman, C. xvii. 89. Whitaker, writing in 1813, remarks that *boost*, in the sense of noise, is 'a provincial word still familiar in the Midland counties.'

894.

'Persequar extinctum; letique miserrima dicar
 caussa comesque tui'; 151.

905-912. Admirably substituted for Thisbe's address to the mulberry-tree, requesting it to keep its berries always black thenceforth.

913, 914.

'Dixit; et aptato pectus mucrone sub imum
incubuit ferro, quod adhuc a caede tepebat'; 162.

916-923. These lines are original.

III. THE LEGEND OF DIDO.

This Legend purports to be taken from Vergil and Ovid; see l. 928. There is very little of it from Ovid, viz. only the last 16 lines, which depend on Ovid's *Heroides*, vii. 1-8, and ll. 1312-6, which owe something to the same epistle.

The rest is from the *Æneid*, bks. i-iv, as will be pointed out.

Note that Chaucer had already given the story of Dido at some length in his *Hous of Fame*, 151-382, which should be compared. He mentions Ovid there also; l. 379.

924. *Mantuan*, born near Mantua. Publius Vergilius [not Virgilius] Maro was born on the 15th Oct., B.C. 70, at Andes, now Pietola, a small village near Mantua in Cisalpine Gaul; and died Sept. 22, B.C. 19. It is said that an inscription was placed on his tomb, beginning 'Mantua me genuit.'

926. Cf. 'chi vi fu lucerna?' Dante, *Purg.* i. 43.

927. *Eneas*, Æneas, hero of the *Æneid*.

928. The late editions, for some mysterious reason, put a full stop after *Æneid* and insert *of* before *Naso*. The sense is—'I will take the general tenour (of the story as I find it) in thine *Æneid* and in *Naso*,' i.e. in Ovid; 'and I will versify the chief circumstances.'

Roughly speaking, ll. 930-949 are from the *Æneid*, bk. ii; ll. 950-957 from bk. iii; ll. 958-1155 from bk. i; and ll. 1156-1351 from bk. iv.

931. 'By the craft of the Greeks, and especially by Sinon,' Sinon allowed himself to be taken prisoner by the Trojans, and persuaded them to take in a wooden horse through the walls, which he said had been made as an atonement to Minerva for the Palladium carried away by the Greeks. In the dead of night Sinon let out the armed men concealed within the horse, and thus Troy was taken by a stratagem. See *Æn.* ii. 57-267; and cf. *Ho. Fame*, 152-6.

934. The ghost of Hector appeared to Æneas, and advised him to flee; Æn. ii. 268-297.

935. The verb agreeing with *fyr* is *appered*. 'And there appeared also so mad a fire that it could not be controlled.' See Æn. ii. 311.

936. *Ilioun*, the usual M.E. form of *Ilium*; Æn. i. 68, ii. 241, 325, 625. *Ilium* is only another name for Troy, but the medieval writers invented the explanation here adopted by Chaucer, viz. that it was the palace of Priam, and the *castle* of Troy in particular. Perhaps they interpreted the word *domus* in too narrow a sense in the passage—'O patria, O Divum domus Ilium'; Æn. ii. 241. This use of the word is invariable in Guido de Colonna, author of the *Historia destructionis Troie*, a work which was considered of the highest authority in the middle ages, though it was shamelessly copied from the French *Roman de Troie* by Benoit de Sainte-Maure. In fact, a long description of Priam's palace, called *Ilion*, is given in the alliterative Troy-book, l. 1629; which is translated from Guido. See my notes to Chaucer's Min. Poems, pp. 266, 329, 358-360. ✓

939. For the death of Priam, killed by Pyrrhus, see Æn. ii. 531-558. *Fordoorn*, slain. *Noght*, nothing; this alludes to Vergil's 'sine nomine corpus'; Æn. ii. 558.

940. Venus appears to her son Æneas; Æn. ii. 591. Cf. Ho. Fame, 162.

942. Cf. 'dextrae se parvus Iūlus [Ascanius] Implicuit'; Æn. ii. 724. See note to Ho. Fame, 177.

945. *Lees*, lost; 'erepta Creüsa'; Æn. ii. 738; Ho. Fame, 183.

947. *Felawshippe*, company, companions; 'ingentem comitum numerum'; Æn. ii. 796.

949. *Stounde*, hour, time; usually dissyllabic in M. E.

953. For these adventures, see Æn. bk. iii; which Chaucer passes over. But see Ho. Fame, 198-221.

959. *Libye*, Libya, on the N. coast of Africa; Æn. i. 158. For the seven ships saved, see the same, i. 170.

960, 961. These two lines are in no previous edition, being preserved only in MSS. C. and P. But they are obviously genuine and necessary; otherwise, the word *So* (l. 962) is meaningless.

962. *Al to-shake*, all shaken to pieces, sorely distressed. Cf. l. 820.

964. Æneas and Achates sally forth, Æn. i. 312; Ho. Fame, 226.

971. *Hunteresse*, huntress; i.e. Venus so disguised; id. i.

319. 'As she had been an *hunteresse*'; Ho. Fame, 229.

973. *Cutted*, cut short; 'nuda genu'; id. i. 320. The same expression occurs as 'cutted to the kne' in P. Ploughman's Crede, 296. Compare also l. 434 of the same poem:—

'His wyf walked him with, with a longe gode [goad],
In a *cutted* cote, *cutted* full heyge.'

The editions have *knytte*, which is an erroneous spelling either of *knyt* or of *knytted*; neither of which readings can be right.

978-982. Translated from Æn. i. 321-4.

982. *Y-tukked up*, with robe tucked up; 'Succinctam.' This settles the meaning of *tukked* in Ch. Prol. 621.

983-993. Shortened from Æn. i. 325-340.

986. 'Phoebus' sister'; Vergil has 'Phoebe soror'; 329.

994-1001. Alluding to Æn. i. 341-410.

997. *Hit ner but*, it would only be; *ner*=*ne were*.

998. *Al and som*, the whole matter; wholly and in particulars.

1005. *Sitheo*; so in all the copies. Nothing is commoner than a confusion between *c* and *t* in old MSS.; hence *Sitheo* is for *Sicheo*, i.e. Sichaeus. Sichaeus (Æn. i. 343) is Vergil's name for Acerbas, a wealthy Tyrian priest, who married Elissa (Vergil's Dido), sister of Pygmalion. Pygmalion murdered Acerbas, hoping to appropriate his treasure; but Elissa fled from Tyre, taking the treasure with her, and founded Carthage. Dante has the form *Sicheo*; Inf. v. 62.

1010. *Freedom*, liberality; the old sense of *free* being 'liberal.' *Of* here means 'for'; in l. 1012 it means 'by.'

1016. *Maister-temple*, chief temple; cf. *maistre-street*, chief street (Kn. Ta. 2044), and *maistre-tour*, chief tower (Squi. Tale, F. 226). It was the temple of Juno; Æn. i. 446.

1022. 'So the book says'; Vergil says that Venus shrouded Æneas and Achates with a cloud (i. 412, 516).

1024. The first syllable of *Hadden* forms a foot by itself; cf. l. 1030. *Ov'r al* forms the last foot.

1025. 'Uidet Iliacas ex ordine pugnas'; i. 456.

1028. 'Bellaque iam fama totum vulgata per orbem'; i. 457.

1032. *Kepe*, care; usually with a negative; see Kn. Ta. 1380, 2102.

1035. See *Æn.* i. 496, &c. Vergil likens Dido to Diana. In l. 1039 Chaucer uses *god* in the heathen sense, meaning Jupiter.

1044-1046. These lines are original. *Fremd*, strange; A.S. *fremede*. In the Squi. Tale, F. 429, it means 'foreign.' 'To frende ne to *fremmed*,' to friend nor to stranger; P. Plowm. B. xv. 137. Misspelt *frenne* (riming with *glenne*) in Spenser, Shep. Kal. April, 28, with the sense of 'stranger'; unless he means it for *foreign*.

1047-1060. Epitomised from *Æn.* i. 509-612.

1048. *Wende han loren*, he supposed to have lost, he supposed that he had lost.

1050. *For which*, on which account, wherefore.

1059. *Meynee*, attendants, followers, lit. household; O. F. *meisnee*, *mesnee*, *meinee*. Very common in Chaucer. The derived adj. *menial* is still in use. See l. 1089.

1061-1065. From *Æn.* i. 613, 614. Ll. 1066-1074 are from the same, 588-591.

1075. 'Non ignara mali, miseris succurrere disco'; id. 630.

1076. The first syllable of *Lyked* forms a foot by itself. *God do bote*, may God give (us) help! A parenthetical explanation. All former editions omit the necessary comma after *as*.

1077-1085. Chaucer here gives a general outline of the state of the case, without following Vergil's words.

1086-1090. This answers to *Æn.* i. 615-630.

1091-1102. From *Æn.* i. 631-642.

1099. *His lyve*, in his life, during his life.

1103-1127. This passage is, practically, original. Chaucer here tells the story in his own language, and gives it a wholly medieval cast.

1104. The M. E. *swolow* usually means 'a whirlpool' or 'gulf,' and such is Tyrwhitt's explanation. See the *Catholicon Anglicum*, p. 373, note 1, for examples. Thus, in Wyclif's Works, ed. Matthew, p. 97, we find—'*Swolwis* of the see and *helle*, that resceyuen al that thei may and ȝelden not aȝen.' Very rarely, it is used of an open mouth; thus in Allit. Poems, ed. Morris, iii. 250, it is said that the whale 'opened his *swol*' to engulf Jonah. Hence, probably, arose the suggestion in Bell's note, that the reference is to the open mouth of hell, as represented in medieval drawings. Nevertheless, I believe Tyrwhitt is right; though either sense will serve. It is the mod. E. *swallow*, used as a sb. Cf. Dante, *Inf.* xxxiv. 137-9.

1106. *Parementes*, ornaments; probably hangings. Cf. 'chambre of parentz' in Squi. Ta. F. 269, and Tyrwhitt's note, quoted in my edition, p. 217. In the Kn. Ta. 1643, *parentes* means 'rich clothes.' See *Æn.* i. 637-9.

1107. For *ornaments*, which is preserved in MSS. C. and T. only, the other MSS. and all previous editions have the odd reading *pavements*, which is strangely out of place. I think it clear that this arose from a repetition of the word *parements*, which was afterwards turned into *pavements* by way of desperate emendation. The letters *v* and *r* are often somewhat alike, and have been mistaken for one another, as shewn in my paper on 'ghost-words' in the Phil. Soc. Transactions, 1886.

1109. The MSS. (except T.) and the black-letter editions have *he*. Morris's, Bell's, and Corson's editions have *she*, which gives no sense, and will not suit l. 1111. I do not undertake to notice all the vagaries of the various editions, as the readings of the MSS. are so much more satisfactory. In the present case, I suppose that *she* is a mere misprint in Bell, preserved in the editions that follow him. *Sete* is short for *seten*, the usual M. E. pp. of *sitten*, to sit; see Kn. Ta. 594. It answers to the A. S. pp. *seten*, with short *e*. The *e* in *mete* was also short in A. S.; hence the rime is perfect.

1110. Cf. Squi. Ta. F. 294—'The spyces and the wyn is come anon.' This refers to the custom of serving wine mixed with spices to the guests before going to rest; see a long note in Warton, *Hist. E. Poetry*, ed. 1840, i. 178 (on the word *piment*); Weber's note on King Alisaunder, 4178; and *Our English Home*, p. 85.

1114. The first syllable *Ther* probably constitutes the first foot of the line. I believe Chaucer accents *courser* on the former syllable; see Kn. Ta. 644, 846; Squi. Ta. F. 310.

1117. *Fretted*, adorned; not 'fraught,' as in Corson's note.

1119. *Shynede*; trisyllabic; in MS. C. only. The rest have *shyneth*, which will not scan. Cf. *lakkedð*, Prol. 756; *knokkeden*, Compl. Mars, 84. Line 2194 has *shinedð*, and l. 1428 has *shoon*. *Shynede* occurs in both the Wycliffite versions of Luke ii. 9; and is therefore an old form. We still have *shined* as a pt. t. in Ezek. xliii. 2, Acts ix. 3, xii. 7.

1120. 'Nor gentle high-flying falcon for striking herons.' Chaucer has *gentil faucon* in his *Parl. of Foules*, 337. Cotgrave, s.v. *haulain*, has:—'*Falcon haulain*, a high-flying hawke.'

Heronere means 'used for flying at herons'; only the best hawks would serve for this.

1122. *Y-bete*, in the Knight's Ta. 121, means 'ornamented with beaten gold,' or with gold flattened out by the hammer. It might mean 'ornamented by means of the hammer'; but as 'new florins' can hardly be said to be used for decorating cups, it seems best to take *with* in the sense of 'as well as'; in which case *florins newe y-bete* means 'florins newly struck.' The allusion to *florins* is curious; see note to P. Plowman, B. iii. 45. Cf. *Æn.* i. 640—'Ingens argentum mensis, caelataque in auro Fortia facta patrum.'

1128-1135. From *Æn.* i. 643-656.

1135. *Take*, present, offer, deliver. This sense was once common; see Sec. Non. Ta. G. 223; Can. Yem. Ta. G. 1030, 1034, 1365; P. Plowman, B. i. 56, iv. 58, &c.

1136-1149. Much abridged from *Æn.* i. 657-722.

1145. 'Let it be as it may; I care little about it.'

1150-1155. Chaucer here comes to the end of *Æn.* bk. i, and passes over the second book with the remark in l. 1153.

1155. *Entendeden*, gave their attention. Corson and Gilman explain it by 'attend,' as if it were the present tense.

1156. Chaucer here passes on to Vergil's fourth book, which he epitomises, and seldom follows quite exactly.

1157. *Sely*, simple, unsuspecting; see l. 1254. See *Silly* in Trench, Select Glossary.

1161. 'Why I have told the story so far, and must tell the rest.'

1163. The reading *his* (for *her*) in MS. C. can be justified, and may be right. The A. S. *móna* was masculine, but the Lat. *luna* was feminine. Hence arose a confusion, so that the M. E. *mone* is of either gender. Hence, in Chaucer's *Astrolabe*, pt. ii. § 34, l. 12, we find—'And *nota*, that yif the Mone shewe *himself* by liht of day,' &c.; whereas in the same, pt. ii. § 40, l. 52, we find—'the Mone, loke thou rekne wel *her* cours howre by howre; for *she*,' &c.

1166. *Brayd*, start, sudden movement. In the *Cursor Mundi*, 7169, we read of Samson, that—

'Vte of thair handes son he stert
And gaue a *braid* sa fers and fast,
That all the bandes of him brast.'

See *Braid* in Murray's Dictionary.

1170-1181. From Vergil's *Æn.* iv. 9-29.

1174. 'And eke so likely to be a hero.' *Man* is here used emphatically; cf. 'quam forti pectore et armis'; iv. 11.

1182, 1183. Cf. *Æn.* iv. 31-53; but Chaucer cuts it short.

1187. *Love* (A. S. *lufu*) is here monosyllabic; cf. Kn. Ta. 277. 'Love desires (to have) love; for no one will it desist.' Cf. A. S. *wandian*, to turn aside, blench, fear. And see *wol*, in l. 1191.

1188-1211. From *Æn.* iv. 129-159.

1191. *An hunting*, on hunting, a-hunting. Here *an* is another form of the prep. *on*, and *hunting* is a substantive, like Lat. *uenatio*. See Skeat, Principles of Eng. Etymology, p. 260.

Wol, desires (to go); cf. *wol* in l. 1187.

1196. *Hoven*, wait in readiness, hover. Cf. 'where that she *hoved* and abode'; Gower, C. A. iii. 63; and see P. Plowman, B. prol. 210, xviii. 83. It just expresses the notion of slight movement, whilst remaining nearly in the same place. The old editions read *heven*, which gives no sense; for it never means 'mount,' as has been suggested. Cf. Vergil's 'expectant'; iv. 134.

1198. *Paper-whyte*, as white as paper; a curious and rare compound. Printed *paper white* (as two words!) in former editions.

1200. The 4th sense of *Bar* in Murray's Dict. is—'An ornamental transverse band on a girdle, saddle, &c.; subsequently, an ornamental boss of any shape.'

1201. *Sit*, sits. *Wrye*, covered; A. S. *wrigen*, pp.

1204. *Startling*, moving suddenly; the frequentative form of *starting*, which Chaucer preferred when repeating this same line in his Kn. Tale, 644.

1205. *A litel wyr*, i.e. a small bit. See l. 1208.

1206. *Phebus*; Vergil's 'Apollo'; iv. 144. *To devyse*, to describe (him).

1209. *Wold*, willed, desired; the pp. of *willen*. This form is very rare, but we again find *hath wold* in l. 11 of the Compl. of Venus; and *hadde wold* in P. Plowman, B. xv. 258. Prof. Corson aptly quotes three examples from Malory's *Morte Arthur*, ed. T. Wright, with the references 'vol. i. c. 33, vol. iii. c. 119, and vol. iii. c. 123.' The first of these answers to bk. ii. c. 8, p. 54 in the 'Globe' edition, where we find—'Then said Merlin to Balin, Thou hast done thyself great hurt, because thou savedst not this lady that slew herself, that might have saved her and thou

'wouldest.' Caxton (ed. 1485) also has *woldest*; but Wright, following the edition of 1634, has *had would*. For the other passages, see bk. xviii. capp. 15 and 19.

1212-1231. From Vergil, *Æn.* iv. 154-170.

1213. *Go bet*, go more quickly, hasten; a term of encouragement. See *Pard. Tale*, C. 667, and my note. *Prik thou*, spur thou, push on; a like term. *Lat goon*, let (the dogs) go.

1230. 'Ille dies primus leti, primusque malorum Causa fuit'; iv. 169. It looks as if Chaucer has translated *leti* by 'gladnesse,' as if it were *letitia*. (Bech makes a similar remark.)

1232-1241. These lines are original. Cf. *Ho. Fame*, 253-292.

1242. Here follows, in Vergil, the celebrated description of Fame, which Chaucer had already introduced into his *Hous of Fame*, 1368-1392; it is therefore here omitted. He passes on to *Æn.* iv. 195. ✓

1245. *Yarbas*, i. e. Iarbas, son of Ammon; *Æn.* iv. 196.

1254-1284. Original; but see *Ho. Fame*, 269-292.

1262. *Pilled*, robbed. 'A knight . . . shuld defende holy chirche, and not robbe it ne *pille* it'; *Persones Tale*, *De Avaritia*.

1277. *Ther-as*, whereas. *Sterve*, to die.

1288. 'And he secretly causes his ships to be prepared'; lit. 'causes (men) to prepare his ships.'

1289. *Shapeth him*, intends, purposes. See Prologue, 772.

1295. 'Me patris Anchisae . . . Admonet . . . imago'; iv. 351.

1297. *Mercurie*, Mercury; 'interpretes Divûm'; iv. 356.

1305. *What womman*, what sort of a woman.

1310. *Seketh halwes*, repairs to saints' shrines; a curious medieval touch. Vergil only mentions the sacrifice; iv. 453. Cf. Prologue, 14, and the note. 'To go *seken halwes*'; C. T. 6239 (*Wyf of Bathes Prol.*).

1312, 3. 'Si pudet uxoris, non nupta, sed hospita dicar,' &c.; Ovid, *Her.* vii. 167.

1316. Cf. 'Sed neque fers tecum'; *Her.* vii. 79.

1317. *Thise lordes*; 'Nomadumque tyranni'; *Æn.* iv. 320. Also *Pygmalion* and *Iarbas*, id. 325, 6.

1324. The former syllable of *Mercy* forms the first foot in the line; cf. l. 1342. 'Have pitee on my sorwes smerte!' *Ho. Fame*, 316; which see.

1331. *Lavyne*, Lavinia, daughter of King Latinus; *Æn.* vii. 359.

1332. *A cloth*. This refers to the Trojan garments left behind by Æneas; 'Iliacas uestes'; iv. 648. The sword is mentioned by Vergil just two lines above; 646.

1338-1340. Here the *cloth* answers to the Lat. *exuviae*; and *whyl hit leste*=whilst it pleased. These three lines are a close imitation of Vergil, Æn. iv. 651-3:—

'Dulces exuviae, dum fata Deusque sinebant;
Accipite hanc animam, meque his exsoluite curis;
Vixi, et quem dederat cursum fortuna, peregi.'

We hence see that, in l. 1339, the right reading is *unbind me of this unreste*, a close translation from the Latin. *Me of* are run together; see note to Minor Poems, p. 230, l. 11.

1341. *Withouten*, without any succour from Æneas.

1346. *Her norice*, her nurse, or rather the nurse of Sichæus, named Barce; Æn. iv. 632.

1351. 'She roof hir-selve to the herte'; Ho. Fame, 373.

1352. Here Chaucer, having done with Vergil, takes up Ovid, who is intended by the words *myn autour*.

1354. *A lettre*, i.e. the 7th Epistle in Ovid's *Heroides*. See l. 1367.

1355-1365. From the first 8 lines in the above Epistle.

'Sic, ubi fata uocant, udis abiectus in herbis,
ad uada Maeandri concinit albus olor.
Nec, quia te nostra sperem prece posse moueri,
alloquor. Aduerso mouimus ista deo.
Sed merita et famam, corpusque animumque pudicum
quum male perdiderim, perdere uerba leue est.
Certus es ire tamen, miseramque relinquere Dido;
atque idem uenti uela fidemque ferent.'

IV. (PART I.) THE LEGEND OF HYPsipYLE.

The chief sources of this fourth Legend are Guido de Colonna's *Historia Troiana*, Ovid's *Metamorphoses*, bk. vii, and *Heroides*, letters vi. and xii. The story of Hypsipyle is also in Statius' *Thebaid*, bk. v, and in l. 1437 (see note) there is a reference to the *Argonauticon* of Valerius Flaccus. See further in the Preface; and see the note to l. 1396.

1368-1395. This is a Prologue to the Legend, and is original.

1371. *Reclaiming*, enticement, power to subdue; lit. a calling back. Halliwell has: 'To *reclaim* a hawk, to make her gentle

and familiar, to bring her to the wrist by a certain call. It is often used metaphorically, to tame.' Cf. 'since this same wayward girl is so *reclaimed*'; Romeo, iv. 2. 47.

1373. *Of*, by means of. *Farced*, stuffed; as in Prologue, 233.

1377. 'Wher others betray one, thou betrayest two.'

1381. *Shove*, pushed forward, brought into notice; cf. l. 726.

1383. *Have at thee!* let me attack (or pursue) thee. *Thyn horn is blowe*, the horn is blown that summons all to pursue thee; a metaphor taken from the chase.

1387. *Aboght*, bought; pp. of *abye*, which was corrupted into *abide*; whence 'thou shalt dearly *abide* it.'

1388. *Box*, blow, buffet; now only used of 'a box on the ear.'

1389. *Et*, eateth; pres. tense. So in the Ayenbite of Inwyt, p. 135, l. 10, and in Ælfric's Grammar, ed. Zupitza, p. 200.

1394, 1395. *On*, in the case of. *Y-sene*, evident; as in l. 2655. *By*, with reference to.

1396. The reading *Guido* (in MSS. C., T., A.) where the other MSS. and the editions have *Ouyde*, is important; especially as it is correct, and gives us a new clue. The *Historia Troiana* of Guido de Colonna begins with the story of Jason, and it is evident that Chaucer follows him, at least as far as l. 1461. This can easily be seen by comparing the present passage with the beginning of Book I. of the alliterative *Troy-book*, ed. Panton and Donaldson, otherwise called the *Gest Historiale* of the Destruction of Troy, which is closely translated from Guido. Gower also tells the story of Jason (C. A. ii. 236), and says that the tale 'is in the boke of Troie write.'

1397. *Pelleus*; so spelt in the allit. *Troy-book*, l. 104; Gower has *Peleus*. Medieval names are strangely confused. The right form is not *Peleus*, but *Pelias*. He was king of Thessaly, half-brother of Æson, and guardian of Jason. The reading *king* gives him his title in anticipation, but is right. So also, in the allit. *Troy-book*, l. 103: 'There was a *kyng* in that coste,' &c.; and Guido has 'rex' here.

1398. *Eson* (as in Gower); Æson, the aged father of Jason.

1420. *Al made he*, although he made.

1425. *Colcos*, properly Colchis, now Mingrelia; between the Caucasus and the Eastern shore of the Black Sea. In the allit. *Troy-book*, it is called *Colchos*, l. 152; and so in Gower. It is not really an island, but Chaucer follows the Latin text, which has 'insula'; see note to l. 1590.

1430. *Kept*, guarded; *with*, by. Compare the Troy-book, l. 164:—

‘Thus coyntly it kept was, all with clene art,
By too oxen, oribull on for to loke,
And a derfe dragon, drede to behold.’

1438. *Oëtes* (as in Guido); properly *Acëtes*, Ovid, *Her.* xii. 51. He was king of Colchis, and father of Medea.

1447. ‘Then should I be bound to requite thy toil.’

1453. *Argus*, the builder of the ship *Argo*, in which Jason undertook the voyage. The name is given by Guido (see the E. Troy-book, l. 273), by Valerius Flaccus, in his *Argonauticon*, lib. i. 314, and in the *Argonautics* of Apollonius Rhodius.

1457. As Bech points out, Chaucer here copies the remark in Dares:—‘Demonstrare eos qui cum Iasone profecti sunt non uidetur nostrum esse: sed qui uolunt eos cognoscere, Argonautas legant.’—*De excidio Troiae historia*, ed. Meister, 1873; cap. 1. The reference is to the *Argonauticon* of Valerius Flaccus, lib. i., where the list of the Argonauts may be found. It also occurs in bk. i. of the *Argonautics* of Apollonius Rhodius. It is a dreary catalogue; or, as Chaucer says, a sufficiently long tale. There is a shorter list in Statius, *Thebaid*, bk. v. All the lists make much of Hercules (see l. 1454).

1459. *Philotetes* (so spelt by Guido, see the Eng. version, p. 12, ll. 6 and 10, where the passage from Guido is quoted) was the name of the pilot to the expedition. Valerius Flaccus identifies him with Philoctetes, son of Pœas or Pæas; as he introduces him by the name of Pœantius; *Argon.* i. 391.

1463. *Lemnoun*, Lemnos; it is very common to quote proper names in forms resembling the accusative case. This, as Chaucer says, is not in Guido, but in Ovid; see Ovid’s *Heroid.* vi. 50, 117, 136. At the same time it would be interesting to know *what version* of Guido Chaucer followed; for it is a very singular fact, that whilst the story of Hypsipyle is not in the Eng. version, it *does* occur, at this point, in a *Spanish* version, printed at Medina in 1587. There the heading of bk. ii. c. x. is—‘Como Iason aporto con tormenta a la Isla de Lemos, y caso con la infanta Hisifile.’

1467. *Isiphilee*, Hypsipyle, daughter of Thoas, and queen of Lemnos; she saved her father when the women of Lemnos killed all the men in the island, and subsequently entertained Jason. As the letter in Ovid does not give all the circumstances,

perhaps Chaucer consulted Valerius Flaccus, *Argonauticon*, lib. ii., and Statius, *Thebais*, lib. v.; but he makes more of Hercules than do these authorities, and seems to be inventing.

1468. *Thoas daughter the king*, the daughter of king Thoas. This is the usual idiom; see my note to Squi. Tale, F. 209.

1469. Cf. Valerius Flaccus, *Argon.* ii. 311:—

‘Ecce procul ualidis Lemnon tendentia remis
Arma notant: rapitur subito regina tumultu,
Conciliumque uocat: non illis obuia tela
Ferre, nec infestos deerat furor improbus ignes,
Ni Ueneris saeuas fregisset Mulciber iras.’

In Statius, *Theb.* v., the Lemnian women receive the Argonauts with hostility at first, and attack them with missilés.

1476. *Socour*; cf. ‘succurrere disco’; Verg. *Æn.* i. 630.

1479. This is a curious error; *him* should be *her*. As the Lemnian women had just killed every man in the island, the messenger must needs have been a woman. In fact, her name was Iphinoë; Val. Flacc. *Argon.* ii. 327. The account in Apollonius Rhodius is somewhat fuller; but I find no mention of the *cogge*.

1481. *Cogge*, a cock-boat; from the O. Fr. *coque*, also spelt *cogue*, a kind of vessel, sometimes a ship of war, but also a merchant-vessel, and here a small boat. See *coque* or *cogue* in Godefroy’s O. Fr. Dict. *Cogge* occurs in the *Morte Arthure*, 476, 738; Allit. Poems, ed. Morris, iii. 152; &c. ‘Cogboote, cokbote, *scafa*’; Prompt. Parv.

1487. *Broken*, ship-wrecked. ‘The ships were *broken*,’ 1 Kings xxii. 48; cf. Jonah i. 4. *Oght wo begoon*, in any way distressed. Note resemblances to the tale of Dido.

1488. *Lodesmen*, pilots; see note to Ch. Prol. 403. ‘Lodesman of a shippe, *pilotte*’; Palsgrave.

1509. Cf. Valerius Flaccus. *Arg.* ii. 351:—

‘Præcipueque ducis casus mirata requirit
Hypsipyle; quae fata trahant, quae regis agat uis.’

1514. *Los*; spelt *loos* in MS. Tn.; for the *o* is long. It means ‘praise’ or ‘renown,’ and occurs six times in Ho. Fame (1620, 1621, 1626, 1722, 1817, 1900). *Los*, with short *o*, means ‘loss.’

1515. Read *th’adventüres*, in four syllables.

1528. Prof. Corson cites some parallel passages, viz:—

‘And therto he was *hardy*, *wys*, and *riche*’; Squi. Ta. F. 19.
‘*Hardy*, and *wys*, and *riche*, and therto *free*’; C. T. 13106.

✓ 'We alle desyren, if hit mighte be,
To have an husbond *hardy*, *wys*, and *free*,
And *secre*'; C. T. 14919.

1529. *Three pointes*. The reference is not to l. 1528, which mentions *four* points, but to ll. 1530-3 following. I.e. the three points are *freedom*, *lustihede*, and being a *greet gentil-man*; or otherwise, liberality, youthful vigour, and high birth. Cf. l. 1405.

1533. Accent *Tessdlie* on the second syllable.

1535. *Shamefast* (from A.S. *sceamu*) is here trisyllabic. On the corrupt modern spelling *shamefaced* see Trench, Eng. Past and Present.

1536. *He hadde lever*, he would have it dearer, he would rather.

1538-40. In order to scan l. 1538, the word *almighty* is necessary, though found in MS. A. only. Or else we must insert *him*, and read—'As wolde God that I hadde him i-yive.' The sense is—'As (I pray) that God would permit that I might have given [him] my blood and flesh, provided that I might still live (to see the result), on the condition that he had anywhere a wife (suitable) to his rank.' *So that* means 'provided that'; as in '*so that* ye be not wroth,' C. T. 7830 (Sompnoures Tale); and in the following:—

'Sche saide, sire, ich wille help the,
So that thou wille spousi me.'—Seven Sages, ed. Weber, 2663.

As to the expression *with the nones*, we may compare it with such expressions as *with-than*, *with-thon-that*, *with-tho-the*, *with-that*, all meaning 'provided that,' and all occurring in the Glossary to Spec. of Eng., Part I. And since *for the nones* means 'for the occasion' (see Gloss. to Ch. Prologue), so *with the nones* is 'with the occasion,' and hence 'provided that.' I cannot at all agree with what seems to me the ludicrous emendation in some late editions, which change *nones* into *bones*, and delete the comma after *live*; 'provided that I might live with the bones.' At any rate, there is *no authority* for this. The old editions and MSS. all alike read *nones*; and we have the phrase again (pronounced *with th' non-es*), in the Ho. Fame, 2099.

1546. *To come to hous upon*, to become at home with, to become familiar with.

1551. The former syllable in *Yiftes* forms a foot by itself.

1552. *As wolde god*, as (I wish) that God might will or permit ; as in l. 1538.

1558. *Thorignal*, the original. As this 'tells all the case,' i.e. all Jason's subtlety, he is probably referring to Ovid, *Her. Ep. vi.* Flaccus says that Hercules induced Jason to quit Lemnos, and proceed on his voyage. Statius mentions Hypsipyle's twin sons, and relates some of her later history.

1564. Chaucer here follows the sixth letter of Ovid's *Heroides*. Lines 1569-1575 follow four lines of the Latin text, viz. 123-4, and 159-60, which refer to the twins and Medea:—

'Si quaeris, cui sunt similes; cognosceris illis.
Fallere non norunt; caetera patris habent. . .
Quam fratri germana fuit, miseroque parenti
filia; tam natis, tam sit acerba uiro.'

PART II. THE LEGEND OF MEDEA.

1580. From this line to l. 1655 Chaucer mainly follows the second book of Guido de Colonna's *Historia Troiana*, which he epitomises. See Gower, *C. A. ii.* 236-258.

1581. 'Who is a devourer of love, and a very dragon'; with reference to the supposed insatiability of dragons.

1582. 'As matter always seeks to have a definite form, and may pass from one form into another.' Mr. Archer Hind refers me to Aristotle, *Metaphysica*, A. vii. 1072 b. 3:—*κινεῖ δὲ ὡς ἐρώμενον, κινούμενον δὲ τὰλλα κινεῖ*. Bech shews that this is all from Guido, who has: 'Scimus enim mulieris animum semper uirum appetere, sicut appetit materia semper formam . . . Sed sicut ad formam de forma procedere materiam notum est, sic mulieris concupiscentia dissoluta procedere de viro ad virum . . sine fine, cum sit quaedam profunditas sine fundo,' &c.

1590. *Iaconitos*, Iaconites. This is a clear proof that Chaucer follows Guido. At p. 12* of the alliterative *Troy-book*, ed. Panton and Donaldson, the following passage is quoted from Guido, lib. ii.: 'In insula igitur Colcos erat tunc temporis quaedam ciuitas nomine *Iaconites*, caput regni pro sua magnitudine constituta.' Further extracts from this Latin text are given by Horstmann, in his edition entitled 'Barbours Legendensammlung,' vol. ii. (Heilbronn, 1882), p. 221; where will also be found a parallel passage in a fifteenth-century poem which has wrongly been ascribed to Barbour.

1594. Read *Preyting*; and drop the final *e* of *moste*.

1597. Compare the Troy-book, ll. 388-391 :—

'The kyng was full curtais, calt on a maiden,
Bede his doughter come downe, and his dere heire,
To sit by that semely, and solas to make.
This mayden full mylde Medea was callid.'

1605. 'And in his mien as royal as a lion.'

1606. *Famulere*, familiar, affable. See Ch. Prol. 215.

1609. 'And, as Fortune owed her an evil mishap.'

1617. Cf. the Troy-book, l. 544 :—

'That causes me with counsell to caste for your helpe,
And put you in plite your purpos to wyn,
In sound for to saile home, and your sute all.'

1620. Cf. the same, l. 554 :—

'Now louely and leell, for your lefe speche
I thanke you a thowsande tymes in my thro hert,
That ye kythe me suche kyndnes withouten cause why;
And here I put me full plainly in your pure wille,
To do with me, damsell, as your desyre thynke.'

1631. *Disioint*, perilous situation, peril. Cf. Kn. Ta. 2104.
'But sith I see I stonde in swich *disioint*'; C. T. 13341 (Shipman's Tale).

1639. Cf. the Troy-book, 642 ; and 711 :—

'Yow swiftly shall sweire vppon swete goddes,
This couenaunt to kepe and for no case chaunge.'

'And swiftly he sware on that swete¹ god,
All tho couenaundes to kepe, and for no cause let,
Whill hym lastes the lyffe; he laid on his hond.'

1653. *Unwist of*, unknown to. Cf. Troy-book, 987 :—

'Then leuyt thai the lond, and no leue toke,
Stale from the styth king styлле by night;
With the maiden Medea and myche other goodes,
Thai turne into Tessaile with-outen tale more.'

Here Chaucer ceases to follow Guido, except in ll. 1662-6.

1661. Her name was Creusa; cf. Ovid, Met. vii. 391-6;
Horace, Epod. v. 64.

¹ The MS. has *shete*, an obvious error for *swete*, the alliteration being on *sw*. But the editors print *shene*.

1662. Cf. the Troy-book, l. 718:—

‘And thou hedis not the harme of that hend lady,
Ne tentes not thy trouth that thou tynt has;
Soche a maiden to mar that the most louet,
That forsec hir fader and hir fre londe.’

1667. *Vassalage*, prowess; cf. Kn. Ta. 2196. It is here used ironically. Trench refers us to Lydgate’s *Minor Poems*, ed. Halliwell, p. 176:—

‘And Catoun seith, is noon so greet encress
Of wordly tresour, as for to live in pees,
Which among vertues hath the *vasselage*.’

1670. *Lettre*, letter; i.e. the 12th letter in Ovid’s *Heroides*; see l. 1678. Lines 1672–7 answer to lines 13, 14, and 19 in Ovid:—

‘Cur mihi plus aequo flauī placuere capilli,
et decor, et linguae gratia ficta tuae? . . .
Quantum perfidiae tecum, scelerate, perisset!’

1672. *Why lyked me*, why did it please me? But, in l. 1674, *lyked* is a personal verb.

V. THE LEGEND OF LUCRETIA.

Chaucer cites Ovid and Livy, and in l. 1873 again appeals to Livy as the authority. The story is in Livy, bk. i. c. 57–59; and in Ovid, *Fasti*, ii. 721–852. Chaucer doubtless appeals to Livy as being a professed historian, but the reader will find that, as a matter of fact, he follows mainly the account in Ovid from beginning to end, and sometimes almost word for word. Livy and Ovid were contemporary; the former was born B.C. 59, and died A.D. 17; the latter was born B.C. 43, and died A.D. 18. Gower also tells this story, and likewise follows Ovid and (near the end) Livy; C. A. iii. 251.

1680. Ovid tells the story of Lucretia under the date Feb. 22 (viii Kal. Martii), which was commemorated as ‘Fuga Tarquīnii Superbi,’ and begins his account in the *Fasti*, ii. 685. It is remarkable that Chaucer here borrows from Ovid’s first line, viz.:—‘Nunc mihi dicenda est regis fuga.’

Ll. 1680–1693 form Chaucer’s own Prologue to the story.

1682. The ‘last king’ of Rome was Tarquinius Superbus,

father of the Tarquinius Sextus, whom Chaucer calls in l. 1698 'Tarquinius the yonge.' The word *And*, at the beginning of the line, though absolutely necessary to the sense, is preserved only in MS. Addit. 12524, a bad copy from a good type. It reads:—'And specially off the last king Tarquinius'; but no other MS. retains *specially*, and of course it makes the line too long.

1684. 'I do not tell the story for the sake of Tarquin's exile.'

1690. 'St. Augustin, commenting on the story in the milder and more rational spirit of Christian morality, while he admires the purity of Lucrece, blames her folly in committing the crime of self-murder as a punishment on herself for that of which she was really innocent. "Si adultera," he asks, "cur laudata? Si pudica, cur occisa?" See August. *De Civitate Dei*, c. xix.'—Bell.

1694. Here Chaucer begins his close copy of Ovid, Fast. ii. 721:—'Cingitur interea Romanis Ardea signis.' The original should be compared throughout. Ardea was the chief town of the Rutuli, in Latium.

1696. *Wroghte* is the pt. t. pl.; 'and they effected little.'

1698. 'Tarquinius iuuenis'; i.e. Tarquinius Sextus.

1705. *Colatyne*. Chaucer found the name in Livy. Ovid merely has: 'cui dederat clarum Collatia nomen.' Livy has: 'ubi et Collatinus cenebat Tarquinius, Egerii filius.' Collatinus was the cousin of Sextus, and took his name from Collatia, an ancient town of the Sabines, in the neighbourhood of Rome.

1707. From Ovid: 'Non opus est uerbis, credite rebus, ait.'

1708. From Livy: 'paucis id quidem horis posse sciri, quantum ceteris praestet Lucretia sua.'

1711. 'That pleases me.' Ovid: 'Dicta placent'; l. 736.

1715. Cf. 'And knew the *estres* bet than did this John'; C. T. 4293 (Reves Tale); and see Kn. Ta. 1113.

We may explain *estres* by 'inner premises' of a house or building. Godefroy's O. Fr. Dict. gives numerous examples. Cotgrave gives the verb *estre*, to be; whence the sb. *estre*, a being, substance, state; and then cites: '*les estres d'une maison*, the inward conveyances, private windings and turnings within, entries into, issues out of, a house.' The word is very common in Old French, and not uncommon in Middle English. Gower even has the sing. *estre* in the sense of 'state'; C. A. i. 272. Cf. F. 'il sait tous les êtres de cette maison.'

For all this, the old editions turned the form into *eflers*, and Bell follows them! Moreover, *efstures* is gravely quoted in Halliwell's Dictionary, with a reference to Sir T. Malory. The passage is:—'Pleaseth it you to see the *efstures* of this castle?' bk. xix. c. 7 (p. 444 in the Globe edition). Here *efstures* is a mere misprint (in Caxton's original edition) for *estres*, due to reading the long *s* (f) as an *f*. *Efters* and *Eftures* are mere 'ghost-words,' the products of ignorance.

1716, 7. 'Tecta petunt; custos in fore nullus erat'; l. 738.

1720. *Dischevele*, with hair hanging loose. *Malice*, evil.

1721. 'Ante torum calathi *lanague mollis* erat'; l. 742.

1729. A fine line; but I think Chaucer has wholly misunderstood l. 752 of the original.

1732-9.

'Desinit in lacrimas, intentaque fila remittit,
in gremium uultum deposuitque suum.

Hoc ipsum decuit: lacrimae cecidere pudicae,
et facies animo dignaque parque fuit'; l. 755.

1740-3. 'Pone metum, ueni, coniux ait. Illa reuixit.'

1745-1755. Six lines in Ovid; ll. 761-6.

1757. 'Iam dederet cantus lucis praenuntius ales'; l. 767.

1759-71. Twelve lines in Ovid; ll. 769-780.

1765. *Al to-shake*, wholly tossed about; see l. 962.

1771. 'Or a wicked inclination, with malice.' The original meaning (as of *talento* in Italian, *talante* in Spanish) was will, inclination, from *talentum* (τάλαντον), balance, scales, and then inclination of balance.—Trench, Select Glossary, s. v. *Talent*.

1773. 'Audentes Forsque deusque iuuant.' We say:—'Fortune favours the bold.' Cf. 'Audentes fortuna iuuat'; Verg. *Æn.* x. 284; 'Audentes deus ipse iuuat'; Ovid, *Met.* x. 586.

1774. 'Whatever the event may be, my resolve is taken.' 'Audebimus ultima, dixit'; l. 781.

1775. *Girt*, girdeth; pr. t. So *rit*, rideth, in l. 1776.

1780. *Halke*, corner, hiding-place; as in Sec. Non. Ta. G. 311.

1781. *Gan he stalke*, he moved stealthily; as in Clerk. Ta. E. 525. It is remarkable that Shakespeare uses the same word in his *Lucrece*, l. 365:—'Into the chamber wickedly he *stalks*.' Prof. Corson notices its use by Gower; see Pauli's edition, vol. i. pp. 72, 187; ii. 256, 360.

1798. 'Parua sub infesto quum iacet agna lupo'; l. 800.

1800-3. Cf. Fast. ii. 801, 2 :—

‘Quid faciet? Pugnet? uincetur femina pugnans;
Clamet? at in dextra, qui uetet, ensis erat.’

1812-1826. These lines are original, and breathe the spirit of chivalry.

1827-36. Eight lines in Ovid; 815, 816; 813, 814; 817-820.

1838-46. This passage is original.

1847-53. Compare Ovid, 829, 830. But Chaucer here follows Livy, who has: ‘Dant ordine omnes fidem; consolantur aegram animi, auertendo noxam ab coacta in auctorem delicti; mentem peccare, non corpus; et unde consilium afuerit, culpam abesse.’ Cf. Gower, C. A. iii. 261.

1856-60. Two lines in Ovid; 833, 834 :—

‘Tunc quoque, iam moriens, ne non procumbat honeste,
respicit. Haec etiam cura cadentis erat.’

1861. Chaucer here tells the tale more succinctly. Ll. 1864-5 answer to ll. 849, 850 in Ovid; l. 1866 answers to l. 847 and l. 1869 to l. 852. The rest is, practically, all Chaucer’s own.

1871. This canonisation of Lucretia is strikingly medieval. It was evidently suggested by the fact that Ovid gives her story under a particular date, so that she seemed to have *her own day*, like a saint. Cf. note to l. 1680.

1880. Probably the syllables *That in Is-* form the first foot of the line.

1881. The reference must be to the Syro-phenician woman; Matt. xv. 28; Mark, vii. 29. But it may be feared that Chaucer was really thinking of the centurion; Matt. viii. 10; Luke, vii. 9. Read *he ne* as *he n’*.

1883-4. *As of*, in the case of. *Alday*, always; F. *toujours*. ‘Let whoever wishes (it) test them.’

VI. THE LEGEND OF ARIADNE.

For a remark upon the title, see note to l. 1966.

It is difficult to say whence Chaucer derived all of this Legend. The beginning is from Ovid, Metam. vii. 456-8, viii. 6-176; the main part of the story is like Plutarch’s Life of Theseus, or some similar source; and the conclusion from Ovid’s

Heroides, epist. x. Further, ll. 2222-4 refer to Met. viii. 176-182. See also Æneid, vi. 20-30; and cf. Gower, C. A. ii. 302-311.

1886. 'O Minos, king of Crete, judge in the infernal regions, now comes thy lot, now comest thou into the ring (concourse).' In l. 1894 we again have mention of Minos, king of Crete; which looks as if Chaucer has confused the two kings of this name. The 'infernal judge' was, however, the grandfather of the second Minos; at least, such is the usual account. The mention of 'the lot' in connection with Minos looks as if Chaucer was thinking of Vergil's lines, Æn. vi. 431, 2:—

'Nec uero hae sine sorte datae, sine iudice sedes.
Quaesitor Minos urnam mouet.'

Cf. also Æn. vi. 22:—'stat ductis sortibus urna.'

1889. *Memóri-e* has four syllables, and is accented on the second.

1895. *Hadde*, had, possessed; referring to Crete. This seems better than the reading *wan* (i.e. won), referring to Minos. Cf. Ovid, *Her.* x. 67:—'Non ego te, Crete, centum digesta per urbes.'

1896. Cf. Ovid, Met. vii. 456-8:—

'Bella parat Minos . . .
Androgeique necem iustis ulciscitur armis.'

Androgeus is again mentioned in Ovid, *Her.* x. 99; and in Vergil, Æn. vi. 20.

'There came certain of king Minos' ambassadors out of Creta, to ask a tribute, being now the third time that it was demanded; which the Athenians paid for this cause. Androgeus, the eldest son of king Minos, was slain by treason within the country of Attica: for which cause Minos, pursuing the revenge of his death, made very hot and sharp wars upon the Athenians, and did them great hurt.'—Shakespeare's *Plutarch*, p. 280.

1900. From this point to l. 1921 Chaucer follows Ovid, Met. viii. 6-176, but gives a mere outline of the story of Scylla. See note to l. 1908.

1902. *Alcathoe*, the citadel of Megara, and hence a name for Megara. It was named after Alcathous, founder of Megara; indeed, in Ovid, Met. viii. 8, it is called *Alcathoi urbs*; but Chaucer found the right form in Met. vii. 443.

1904. *Nisus*, Nisus, king of Megara; Met. viii. 8.

1908. Nisus' daughter was named Scylla. In order to gain

the love of Minos, she cut off her father's purple hair, on which the safety of his kingdom depended; whereupon Nisus was changed into a sparrow-hawk, and Scylla into the bird *ciris*; Met. viii. 9-151. But Chaucer omits these details.

1922. Chaucer here leaves Ovid; this part of the story is partly given in Plutarch, but Chaucer seems to have filled in details from some source unknown to me.

1925. 'Whereupon the Athenians sent immediately unto him, and intreated him for peace: which he granted them, with condition that they should be bound to send him yearly, into Creta, seven young boys and as many young girls. Now thus far all the historiographers do very well agree, but in the rest not. And they which seem furthest off from the troth [including Chaucer] do declare, that when these young boys were delivered in Creta, they caused them to be devoured by the Minotaur within the labyrinth.' Shakespeare's Plutarch, p. 280.

1928. The Minotaur was a monster, half bull and half man, dwelling in a labyrinth at Crete, constructed by Dædalus. He annually devoured the fourteen Athenian young people, as above said, till slain by Theseus. Cf. Ovid, Met. viii. 155.

1932. *Every thridde yeer*, every third year. This is due to Ovid's expression—'tertia sors annis domuit repetita nouenis' (Met. viii. 171), which Golding translates by—'The third time at the ninth yeares end the lot did chance to light On Theseus,' &c. But Hyginus (Fab. xli) says:—'Instituit autem ut anno unoquoque septenos liberos suos Minotauro ad epulandum mitterent.'

1944. *Egeus*, Ægeus, king of Athens; Met. vii. 402, 404.

1954. 'That thou wouldst be deeply indebted to any one who,' &c.

1960. 'Furthermore, after he [Theseus] was arrived in Creta, he slew there the Minotaur . . . by the means and help of Ariadne: who being fallen in fancy with him, did give him a clue of thread, by the help wherof she taught him, how he might easily wind out of the turnings and crancks of the labyrinth.'—Shak. Plutarch, p. 283. Cf. Ovid, Met. viii. 172.

1962. *Foreyne*, outer chamber; belonging to the *chambres grete*, or set of larger rooms occupied by the daughters of the king. It seems to answer to the A. S. *búr*, mod E. *bower*, explained in Murray's Dict. as 'an inner apartment, esp. as distinguished from the "hall," or large public room; also, esp.

applied to a lady's private apartment; boudoir.' It is merely a peculiar use of our word *foreign*; the O. Fr. *forain* (fem. *foraine*) often meant 'outer,' as in the phrases *une foraine rue*, an outer (more retired) street; *es tenebres foreennes*, into outer darkness; see Godefroy's F. Dict. I agree with Mätzner, that there is no sufficient reason for explaining the word in this passage by 'privy,' though it admittedly has that meaning also (as given in Levins).

1965. *Maister-strete*, principal street; as in Kn. Ta. 2044.

1966. Most MSS. begin the line with *Of Athenes*, as in l. 2306. This would be a most extraordinary oversight, as the scene is laid in Crete, in the town of Gnosus. MS. T. substitutes 'In mochell myrthe'; and the old printed editions have 'Of the towne,' which scans badly, though 'Of thilke toune' would do well enough. We seem justified in rejecting the reading *Of Athenes*, because Chaucer distinctly mentions *Athenes* in ll. 1940, 1944, as being the place whence Theseus was sent 'unto the court of Minos'; l. 1949. Besides this, in l. 2122 Theseus calls Ariadne by the prospective title of 'duchess of Athens'; on which Ariadne playfully remarks that she and her sister are now 'assured to royal positions in Athens'; l. 2128. From all which it does not seem fair to charge the error upon Chaucer himself; and I therefore make the bold alteration suggested by MS. T., and supported by MS. Addit. 9832, which has 'In moche myrth.' In the title of the poem, Ariadne is called 'Adriane de Athenes,' but this is another matter, and has reference to l. 2122. She became 'duchess of Athens' in the right of her husband Theseus.

1969. *Adrian* or *Adriane*, the M. E. spellings of Ariadne; see Ho. Fame, 407; Prol. to Man of Law, B. 67. Ariadne and Phædra were the daughters of Minos; Theseus took both of them away from Crete; and, on the voyage, deserted Ariadne for her sister.

1990. 'And make this sorrowful man come with him.'

1992. *Quit*, free, delivered. It seems to have been an understood thing, that if a captive Athenian should succeed in slaying the Minotaur, he should go free, and the tribute paid by the Athenians should be remitted. One account in Plutarch says that Minos himself 'chose Theseus, upon condition agreed between them; . . . and that after the death of the Minotaur this tribute should cease.'—Sh. Plut. p. 282. One condition was,

that the captives should be *unarmed*. This explains Phædra's plan, in l. 1994, for arming Theseus surreptitiously; cf. l. 2011.

1993. *Taste*, test. The word *test* was formerly used only as a sb., of a vessel in which gold or silver was tested; the place of the mod. E. verb to test was supplied by the M. E. *tasten*, and there can be little doubt that the words *taste* and *test* have been partially confused; see these words in my Etym. Dict., whence I quote the following: 'The M. E. *tasten* meant both to feel and to taste. "I rede thee let thin *hond* upon it falle, And *taste* it wel, and ston thou shalt it finde"; Ch. C. T. 15970. "Every thyng Himseolf schewith in *tastyng*;" King Alisaunder, 4042.—F. *taster*, to taste or take an assay of; also to handle, feel, touch; Cotgrave. Cf. mod. F. *tâter*; Ital. *tastare*, "to taste, to assaie, to feele, to grope, to trye, to proofo, to touch"; Florio.'

1996. The former syllable of *Fighten* forms a foot by itself.

1997. 'Where he will have to descend.'

2002. *Shal do*, will be sure to do.

2004. Bell remarks that this resembles the stratagem by which Daniel destroyed the dragon at Babylon. 'Tulit igitur Daniel picem, et adipem, et pilos, et coxit pariter: fecitque massas, et dedit in os draconis, et diruptus est draco'; Dan. xiv. 26 (Vulgate).

2009. *To-hepe*, together; i.e. 'before they come to closer quarters.' Bell alters this, the reading of all the MSS. and old editions, to *to kepe*, which gives no sense; and Morris and Corson follow suit. Yet *to-hepe*, lit. 'to a heap,' but used adverbially in the precise sense of 'together,' is not a recondite expression. Morris explains it rightly elsewhere, viz. in his edition of Chaucer's tr. of Boethius, bk. iv. pr. 6, p. 140, l. 4029, where 'ymedeled to-hepe' means 'mixed together.' It is also in Troil. iii. 1764:—'that Love halt now *to-hepe*,' which Love now holds together. And yet again, in Ch. Astrolabe, pt. i. c. 14; see my edition, p. 8, l. 6; p. xxviii. l. 10. See also P. Plowm. Crede, 727.

2012. *The hous*, i.e. the famous labyrinth. *Crinkled*, full of turns or 'cranks'; see note to l. 1960. Cf. Mid. Du. *krunkel-winckel*, or *krinckel-winckel*, 'crooked here and there'; Hexham (A.D. 1658); Du. *krinkel*, a winding, *krinkelen* or *kronkelen*, to wind about; all allied to E. *crank*, a twist, hence a twisted handle. Cf. Ovid, Met. viii. 173; Æn. vi. 27.

2020. Read *drede*, dread; not *siede*, place. The Rime-index

shews that, in the ending *-ede* in Chaucer, the former *e* is always long (*-ēde, -eēde*). Hence *stede* is only admissible in the sense of 'steed' or horse (A. S. *stēda*); not in the sense of 'stead' (A. S. *stēde*).

2028. *Sit on his knee*, kneels down. We also find *to setten him on knees, to fallen on knees, to knelen on knees, he lay on kne*, &c. See Mätzner, s. v. *cneo*, p. 442. 'On *knes* she sat adoun'; Lay le Freine, 159. Cf. Man of Lawes Tale, B. 638.

2029. *The righte*; here used as a vocative case.

2037. Cf. Arcite's service as a page; Kn. Ta. 569.

2040. *Nat but*, only, merely; the familiar Northern E. *nob-but*. See l. 2091.

2041. *Swinke*, toil, labour hard. It is curious that this word should be obsolete. Perhaps no word that is now obsolete was once more common. It occurs in Chaucer, Langland, Gower, Spenser, &c.; but not in Shakespeare.

2044. 'Nor any one else, shall be able to espy me.'

2048. 'In order to have my life, and to retain your presence.' The sense is quite clear. The note in Corson—'*presence* seems to mean here presentiment or suspicion'—is due to some mistake.

2051. Only MS. C. retains *now*; and it would be better before *is* than after it.

2056. *Yif*, if; answering to *than*, then, in l. 2059.

2063. 'I pray Mars to do me such a favour.'

2064. *Shames deth*, a death of shame; see l. 2072.

2065. Pronounce *poverté* as *pov'rtee*, or as *povert*.

2066. Pronounce *spirit* nearly as *spir't*.

Go, walk about, roam. He prays that he may be punished by being made to walk as a ghost after death. A reference to the supposed restlessness of the spirits of wicked men. But good spirits also 'walked' sometimes; Wint. Tale, iii. 3. 17.

2069. *For which*, for which cause, on which account. *Go*, may walk; the subjunctive mood.

2070. *Other degree*, i.e. a higher degree than that of page. He professes not to aspire to this, *unless* she vouchsafes to give it him.

2072. 'May I die by a death of shame.' The *of* depends on *deye*; cf. Man of Lawes Tale, B. 819.

2075. *A twenty*, about twenty. *A* is here used as expressly an approximative result; as in '*an* eight days,' Luke ix. 28; so

'a ten,' Squi. Tale, F. 383. Only MS. C. retains *a*, but it is wanted for the metre.

2082. *God shilde hit*, God defend or forbid it.

2083. *Leve*, grant. We also find *lene*, to grant, give, but it is only used with a following *case*; whilst *leve* is only used with a following *clause*. *Me* is governed by *befalle*. 'And grant that such a case may never befall me,' i.e. for Theseus to be merely her page.

2086. *And leve*, and may He also grant.

2089. 'Yet it would be better'; followed by *Then* (=than) in l. 2092.

2094. The latter syllable of *profit* comes at the caesura, and is easily read quickly. There is no need to change *unto* into *to*, as in MS. A. only.

2096. *To my*, as for my.

2099. *That*, (I propose) that; (be it agreed) that. *Sone*, Hippolytus. Yet, in l. 2075, Theseus was only 23 years old!

2100. *Hoom-coming*, arrival at home; cf. Kn. Tale, 26.

2101. *Fynal ende*, definite settlement.

2105. *To borwe*, as a pledge; cf. Squi. Ta. F. 596.

2107. To draw blood on oneself was a frequent mode of attestation. Cf. Wright's note on K. Lear, ii. i. 34; and note how Faustus stabs his arm in Marlowe's play; Act ii. sc. i.

2120. *Servant*, devoted lover; the usual phrase. This asseveration of Theseus shews that he thought Ariadne immeasurably credulous.

2122. *Of Athenes duchesse*, (whom I hail as) duchess of Athens. That is, he promises her marriage. In l. 2127 Ariadne grows pleasant on the subject.

2128. 'And assured to the royalties (or regal attributes) of Athens'; i.e. we are secure of our future royal rank.

2130. *And saved*, and we have saved. Chaucer has *be* just above; so that he has changed the idiom.

2132. *Emforth hir might*, even-forth with her might, to the extent of her power; cf. Kn. Ta. 1377.

2134. 'It seems to me, no one ought to blame us for this; nor give us an evil name on this account.'

2145. *Geth*, goeth, goes; A. S. *gæð*. For two more examples, see *gæð* in Gloss. to Spec. of English, Part I.

2150. *By*, by help of, with the help of.

2151. *Of*, with. *Gan hit charge*, did load it. 'And they say,

that having killed this Minotaur, he returned back again the same way he went, bringing with him those other young children of Athens [whom Chaucer forgets to mention], whom with Ariadne also he carried afterwards away.—Sh. Plutarch, p. 283.

2155. *Ennopye*, Ænopia, another name for Ægina; which was on their way from Crete to Athens. Chaucer got the name from Ovid, Met. vii. 472, 473, 490; and introduces it naturally enough, because Æacus, then dwelling there, was an old ally of the Athenians; id. 485; cf. l. 2156 in our poem. Gilman suggests that Enope (i.e. Gerenia in Messenia) is meant, which is merely a wild guess.

2161. *Woon*, number. Originally a small number, a few; then, an indefinite number; and hence *gret woon* = a great number. From A. S. *hwón*, few; whence the spelling *quhone* in Barbour's Bruce. The loss of the aspirate is remarkable. For examples, see *woon* in Mayhew and Skeat's M. E. Dict.

2163. *Yle*, island; usually said to be Naxos, on the supposition that it is not much out of the way in sailing from Gnosus in Crete to Attica. Chaucer has inadvertently brought Theseus to Ægina already; but we need not trouble about the geographical conditions. The description of the island is from Ovid, Her. x. 59:—‘Uacat insula cultu’; &c.

2167. *Lette*, tarried; pt. t. of the weak verb *letten*; quite distinct from *leet* or *lēt* (pt. t. of *leten*), which would not rime with *set-te*. This latter part of the story is nearly all from Ovid, Her. x.

Compare, e.g. ll. 4-6:—

‘unde tuam sine me uela tulére ratem;
In quo me somnusque meus male prodidit, et tu,
pro facinus! somnis insidiate meis.’

2176. *To his contre-ward*, i.e. toward his country. Cf. ‘To Thebes-ward’; Kn. Ta. 109.

2177. *A twenty devil way*, in the way of twenty devils; i.e. in all sorts of evil ways or directions; cf. Can. Yem. Ta. G. 782.

2178. *His fader*, king Ægeus (l. 1944). The story is that Theseus went to Crete in a ship with a black sail, in token of his unhappy fate. He had agreed to exchange this for a white sail, if his expedition was successful; but this he omitted to do. Hence Ægeus, ‘seeing the black sail afar off, being out of all hope ever more to see his son again, took such a grief at his

heart, that he threw himself headlong from the top of a cliff, and killed himself.'—Shak. Plutarch, p. 284.

2182. *Atake*, overtaken with sleep; cf. C. T. 6966.

2186. 'Perque torum moueo brachia; nullus erat'; *Her. x.* 12.

2189, 2190.

'Alta puellares tardat arena pedes.

Interea toto clamanti littore, Theseu!' id. 20.

2192. Suggested by Ovid; ll. 81-6.

2193. 'Reddebant nomen concaua saxa tuum'; id. 22. The Latin and English lines are alike beautiful.

2194. 'Luna fuit; specto, si quid, nisi littora, cernam'; id. 17.

2195-7. These three lines represent eight in Ovid; 25-32.

2198. This line answers to the first line in Ovid, Epist. x.

2200-1. *His meiny*, its (complete) crew. *Inne*, within; A. S. *innan*.

'Quo fugis, exclamo, scelerate? Reuertere, Theseu;
flecte ratem; numerum non habet illa suum'; id. 35.

2202.

'Candidaque imposui longae uelamina uirgae,
scilicet oblitos admonitura mei'; id. 41.

2208-17. Paraphrased from Ovid; *Her. x.* 51-64.

2212. *Answers of*, answer for; 'redde duos.'

2214. *Wher shal I become?* Where shall I go to? the old idiom. We now say, 'what will become of me?' On this expression, see *Become* in my Gloss. to P. Plowman (Clar. Press Series).

2215. 'For even if a ship or boat were to come this way, I dare not go home to my own country, for fear (of my father).'

The reading *that bote none here come* is nonsense, and expresses the converse of what is meant. The corresponding line in Ovid is—'Finge dari comitesque mihi, uentosque, ratem-que'; 63.

2218. *What*, for what, why? See Gloss. to Prior. Tale.

2220. *Naso*, Ovidius Naso. *Her epistle*, the epistle above quoted, the title of which is—'Ariadne Theseo.'

2223-4. The story is that Bacchus took compassion on Ariadne, and finally placed her crown as a constellation in the heavens; see Ovid, *Fasti*, iii. 461-516; *Met.* viii. 178-182. This constellation is the Northern Crown, or Corona Borealis, which is just in the opposite side of the sky from Taurus.

Hence it is not at all clear why Chaucer should mention Taurus unless he was thinking of the Hyades, one of which was named *Coronis*; see Hyginus, Poeticon Astronomicum, lib. ii. c. 21; Ovid, Fasti, v. 165. Moreover, Ovid says—'qui medius nixique genu est anguemque tenentis,' Met. viii. 182. Here the holder of the snake is Ophiuchus; and *Nixus genu* or *Engonasin* (ἐν γόνασιν) was a name for Hercules; see Hyginus, Poet. Ast. lib. ii. c. 6; lib. iii. c. 5; Ausonius, Eclog. iii. 2. The Northern Crown comes to the meridian with the sign Scorpio (not Taurus).

2227. *Quyte him his whyle*, repay him for his time, i.e. for the way in which he had spent his time; cf. Man of Law's Ta. B. 584.

VII. THE LEGEND OF PHILOMELA.

Chaucer's Prologue ends at l. 2243. The tale is from Ovid, Met. vi. 424-605, with some omissions, and ends at l. 2382. Gower has the same story; C. A. bk. v. ed. Pauli, ii. 313.

2228. The words '*Deus dator formarum*' are written after the title in MS. B.; and part of the first line corresponds to this expression. In MS. F. it appears as '*Deus dator formarum*¹,' which can hardly be right.

Corson has the following note:—'In these verses (2228-30) the Platonic doctrine of forms or ideas is expressed. For whatever knowledge Chaucer may have had of the philosophy of Plato, he was probably indebted to the Italian poets, with whom, especially Petrarch, Plato was a favourite.' Corson also quotes the following from Sir Wm. Hamilton:—'Plato agreed with the rest of the ancient philosophers in this—that all things consist of matter and form; and that matter of which all things were made, existed from eternity, without form; but he likewise believed that there are external *forms* of all possible things which exist, without matter; and to these eternal and immaterial forms he gave the name of ideas. In the Platonic sense, then, ideas were the patterns to which the Deity fashioned the phenomenal or ectypal world.' See also Spenser, *Hymne in honour of Beautie*, st. 5. And cf. l. 1582 above.

However, Chaucer here follows Boethius, De Consolatione Philosophiae, lib. iii. met. 9²:—

¹ Not 'formator,' as in Bell's note; a contraction for 'um' is added.

² See also Chaucer's translation, ed. Morris, l. 2422.

—‘Tu cuncta superno
ducis ab exemplo, pulcrum pulcerrimus ipse
mundum mente gerens, similique in imagine formans.

2233. *As for that fyn*, with that particular object.

2236. *Fro this world*, i.e. from the centre of the universe; according to the old Ptolemaic system which made the earth the fixed centre of all things. *The firste hevене*, the first or outermost sphere, that of Saturn; see note to Complaint of Mars, 29, in my edition of the Minor Poems, p. 275.

2237. Understand *al* (everything) as the nom. case to *corrupteth*; i.e. everything becomes corrupt, is infected.

2238. *As to me*, as for me, in my opinion.

2241. *Yit last*, still lasts, still endures.

2243. Read—The story of Téré-ús, &c.; the *-y* in *story* being rapidly slurred over.

2244. Here begins Ovid, Met. vi. 424:—‘Threĩcius Tereus.’ Tereus was king of Thrace; and Ovid says he could trace his descent from Gradivus, i.e. Mars (l. 427).

Marte, Mars. Corson here notes that ‘*Marte* is the ablative case of Mars, as *Jove* is of Jupiter.’ It is worth while to say that this view is quite erroneous; for these forms did not arise in that way. *Marte* was formed from *Martem*, the accusative case, by dropping the final *m*; and, generally, the Romance languages formed most of their substantives from *accusative* cases, owing to the frequent use of that case, especially in the construction of the accus. with the infinitive, which in medieval Latin was very common. See Sir G. Cornewall Lewis’ Essay on the Romance Languages, and Diez, Grammatik der Romanischen Sprachen, vol. ii. Thus the F. *corps* represents the Lat. acc. *corpus*, not the abl. *corpore*; as is sufficiently obvious:

2247. Read—*Pán-di-ón-es*. Pandion, a king of Athens, was father of Progne and Philomela. Cf. The Passionate Pilgrim, xxi. 395.

2249. The original Latin should be consulted, as Chaucer sometimes copies Ovid literally, and sometimes goes his own way.

‘Non pronuba Iuno,
non Hymenaeus adest illi, non Gratia lecto.
Eumenides tenuere faces de funere raptas:
Eumenides strauere torum: tectoque profanus
incubuit bubo, thalamique in culmine sedit.’—428.

2253. *Wond*, wound ; *aboute the balkes wond*, kept winding (flying in circular wise) round about the balks (or transverse beams beneath the roof). Three good MSS. read *wond*, which is the past tense of *winden*, to wind. Bell and others read *wonde*, explained by 'dwelt'; but this is open to two objections, viz. (1) the pt. t. of *wonien* to dwell, is *woned* or *wonede*, not *wonde*; and (2) an owl cannot dwell *about* a balk, but only *on* it. The pt. pl. *woneden* (three syllables) occurs in the Kn. Ta. 2069; and we learn from the Clerkes Tale, E. 337, that the pp. *woned* rhimes with *astoned*. Ovid, indeed, has *incubuit* and *sedit*; but that does not prove much; for Chaucer expresses things in his own manner at will.

2256. This original line refers to the medieval wedding-feasts, which sometimes lasted even forty days. See Havelok, l. 2344; and the note.

2259-68. From Ovid, Met. vi. 438-442.

2261. *Saw not longe*, had not seen for a long time.

2264. *Moste*, might. *Ones*, for once; lit. once.

2265. *And come anon*, and return again soon.

2266. 'Or else, unless she might go to see her.'

2270. 'Caused his ships to be made ready.'

2270-2278. From Ovid, Met. vi. 444-450. Chaucer next passes on to ll. 475, 483. Ll. 2288-2294 are abridged from ll. 451-471 of the Latin. Ll. 2295-2301 answer to ll. 495-501; ll. 2302-2307 to ll. 488, 489; but many touches are Chaucer's own, and he is seldom literal.

2282. Read *lovede* as *lov'de*; cf. *preyde*, 2294. This line is imitated in Kn. Ta. 338—'For in this world he lovede no man so.'

2290. 'And that there was none like her in (royal) array'; Met. vi. 451.

2308. Cf. Ovid, Met. vi. 512.

2312, 3. 'If it might please her, or (even) if it might not please her.'

2318-22. Ovid has these images of the lamb (l. 527) and of the dove (529).

2335. This 'castle' answers to Ovid's 'custodia' (572).

2340. 'God avenge thee, and grant thee thy petition (for vengeance).'

2342-9. Cf. Ovid, Met. vi. 563-570.

2352. *Stole*, stool, frame for tapestry work. Hexham's Du.

Dict. (1658) gives: '*Stoel-doeck*, Tapistrie, or Hangings'; lit. stool-cloth. Cf. G. *Weberstuhl*, a loom; lit. weaver-stool. *Radevore*, tapestry, or material on which tapestry-work was executed. The only other example I have met with is in a poem beginning—'As ofte as syghes ben in herte trewe,' in the Tanner MS. 346, fol. 73. One stanza begins thus:—

'As ofte tymes as Penelapye
Renewed her werk in the *raduore*,
To saue her-selfe only in honeste
Vnto Vlixes, that she louyd so sore.'

(Another copy of these lines is in MS. Ff. i. 6 in the Cambridge Univ. Library, fol. 11).

Here *raduore* is clearly an error for *radeuore* or *radevore*, as the scansion shews. Perhaps it should be *radenore*; see the Glossary. Urry's Glossary gives this unlikely guess: '*Ras* in French means any stuff [it means serge or satin], as *Ras de Chalons*, *Ras de Gennes*; *Ras de Vore* or *Vaur* may be a stuff made at such a place.' On which Tyrwhitt remarks—'There is a town in Languedoc called *La Vaur*; but I know not that it was ever famous for tapestry.' Cotgrave gives: '*Ras*, serge'; also '*Ras de Milain*, the finest kind of bare serge, or a silke serge.' Littre cites *ras de Châlons* from Scarron, *Virg.* iv.; also '*bas de soye*, *raz de Millan* et d'estame.' The Span. and Ital. *raso* mean satin. The whole account in ll. 2350-72 is expanded from five lines in the Latin text, 576-580:—

'Stamina barbarica suspendit candida tela:
purpureasque notas filis intexuit albis'; &c.

Observe that, in l. 2360, the stuff is called 'a *stamin*.'

2359. *By that*, by the time that.

2360. *A stamin large*, a large piece of stamine. *Stamin* or *stamine* is usually explained as a kind of woollen cloth. Cotgrave gives: '*Estamine*, the stuffe tamine.' Godefroy gives both *estamin*, masc. and *estamine*, fem. explained by '*tissu léger de laine ou de coton*.' Palsgrave has:—'Stamell, fyne worstede, *estamine*'; and—'Stamyne, *estamine*.' The Prompt. Parv. has:—'Stamyn, clothe, *stamina*.' *Stamin* was used as a material for shirts, and was worn by way of penance; Fosbrooke explains it as 'a shirt made of woollen and linen, used instead of a penitentiary hair-shirt.' '*Stamin* hadde whoso wule,' whoso will may have a stamin; Ancrén Riwle, p. 418. Chaucer uses it

thus near the end of the Persones Tale : 'Also in werynge of heyres or of *stamyn* or of haubergeons on hir naked flessch for Cristes sake, and swiche manere penances' : (Ellesmere MS., 1052).

MSS. C. T. A. have *stamyn*, which seems the better form ; the rest (like the printed editions) have *stames*, which may be an error for *stamel*, O. F. *estamel*, used in the same sense as O. F. *estamine*. Else it may answer to O. F. *estame*, 'laine peignée, tricot de laine' in Godefroy. The fact that Ovid's word is *stamina* is in favour of the spelling *stamin*. (Bell remarks that 'the printed copies read *flames*, which is nonsense.' He seems to have misread *stames* (with long *s*) as *flames*. The editions of 1532 and 1561 certainly have *stames*).

2373-2382. Abridged from Met. vi. 581-605. Ovid mentions the triennial festival to Bacchus.

2379. *Compleint* is a much better reading than the *constreynte* of the old editions.

2383. *No charge*, of no consequence ; Squi. Ta. F. 359.

2383-93. All Chaucer's own. The last line is characteristic : 'unless it happens to be the case that he cannot get another.' For *non other*, old editions have *another* !

VIII. THE LEGEND OF PHYLLIS.

Gower tells the same story in his *Confessio Amantis*, bk. iv. (ed. Pauli, ii. 26) ; and it is likely that he and Chaucer derived it from the same source, whatever that may have been. A portion of the latter part, from l. 2496, is taken from Ovid, *Heroides*, Ep. ii.

2395. An allusion to Matt. vii. 16, and to Legend VI, above.

2398. *Demophon*, usually Demophoön, son of Theseus and Phædra, who, on his return from Troy, gained the love of Phyllis, daughter of Sithon, king of Thrace. Observe that Gower says that Demophon was on his way *towards* Troy.

2400. 'Unless it were.'

2401. Observe that *grac-e* is dissyllabic, as in l. 2433.

2403. 'Now I turn to the effect (the pith) of what I have to say.'

2413. *Him* seems to stand alone in the first foot ; for *were*, in this phrase, is monosyllabic ; see *lever* in Gloss. to Man of Lawes Tale, &c. Or else the *-er* in *lever* is dwelt on.

2416. 'And his rudder was broken by a wave.'

2420. *For-wood*, extremely mad, furious. *For-* is a prefix, not a separate word. Cf. Du. *verwoed*, extremely enraged, furious. *Posseth*, pusheth, tosseth. Bech observes that ll. 2411-21 are from Vergil, *Æn.* i. 85-90, 102, 142.

2422. *Chorus*; so in Thynne's edition; the MSS. have *Thor*us (except T., which has *Thora*). Both *Chorus* and *Thor*us are unknown as sea-divinities; but I think I can guess Chaucer's authority, viz. Verg. *Æn.* v. 823-5:—

'Et senior Glauci *chorus*, Inousque Palaemon,
Tritonesque citi, Phorcique *exercitus omnis*.
Laeva tenent *Thetis* et Melite, Panopeaque uirgo.'

Here we find *Thetis*, *chorus*, *Triton*; whilst 'and they alle' answers to *exercitus omnis*. (So also Bech.)

2423. *Lond*, i.e. Thrace. Phyllis, as said above, was the daughter of Sithon, king of Thrace; but both Chaucer and Gower make her father's name to be 'Ligur'us, i.e. Lycurgus. This substitution was suggested by Ovid, *Her.* ii. 111—'quae tibi subieci latissima regna *Lycurgi*.' He is the same as the Lycurgus in Statius, *Theb.* iv. 386; in Ovid, *Met.* iv. 22, and in Homer, vi. 130; and was king of the Edoni, a people of *Thrace*. This accounts also for the introduction into the Knight's Tale of 'Ligurge himself, the grete king of Thrace'; l. 1271. But it would be useful to know from what source Chaucer and Gower learnt that he was the *father* of Phyllis.

2425. *On to sene*, to look upon; cf. the parallel line, Kn. Ta. 177.

2427. *Is y-wonne*, is arrived. Cf. *Æn.* i. 173.

2434. *Chevisaunce*, borrowing; properly an agreement for borrowing money. See C. T. 13259, 13277, 13321; P. Plowman, B. 5. 249, and the note; and the Gloss. to Spenser.

2438. *Rodopeya*, the country near Rhodope, which was a mountain-range of Thrace, now a part of the Hæmus range. See l. 2498.

2448. 'As Reynard the fox doth, so (doth) the fox's son.' The line is incomplete, but the sense is clear. 'Reynard, which with us is a duplicate for fox, while in the French *renard* has quite excluded the older *volpils*, was originally not the name of a kind, but the proper name of the fox-hero, the vulpine Ulysses, in that famous beast-epic of the middle ages, *Reineke Fuchs*; the immense popularity of which we gather from many evi-

dences, from none more clearly than this. *Chanticleer* is in like manner the name of the cock, and *Bruin* of the bear in the same poem.'—Trench, Eng. Past and Present. *Reynard* is from M. H. G. *ragin-hart*, strong in counsel; from *ragin*, counsel, and *hart*, strong.

2454. *Agrotes*, surfeited, cloyed. A rare word; used also by Lydgate. See Murray's Dict.

2456. This is a hint that Chaucer was already getting tired of his task.

2477. *In a month*. So in Ovid; see l. 2503.

2485. *With a corde*, i.e. by hanging. Cf. Ovid, Her. ii. 141:—

'Colla quoque, infidis quae se nectenda lacertis,
praeberant, laqueis implicuisse libet.'

2493. *Hir soules*, their souls; of Theseus and Demophoön.

2495. 'Although it be but a small part of the whole letter.' In fact, Chaucer gives us ll. 1-8 of Ovid's second Epistle (in the *Heroides*); and, from l. 2518 onward, sentences made up from ll. 26, 27, 43, 44, 49-52, 63-68, 73-78, and 134-137 of the same.

2496. Compare these lines with Ovid, Her. ii. 1-8:—

'Hospita, Demophoon, tua te Rhodopeia Phyllis
ultra promissum tempus abesse queror.
Cornua quum Lunae pleno semel orbe coissent,
litoribus nostris ancora pacta tua est.
Luna quater latuit, toto quater orbe recrevit,
nec uehit Actæas Sithonis unda rates.
Tempora si numeres, bene quae numeramus amantes,
non uenit ante suum nostra querela diem.'

Hostess-e is trisyllabic; MS. C. has—'Ostess-e thyn.'

2502. *Highte*, promised. But Chaucer seems to have mistaken the sense of Ovid's fourth line.

2508. 'Sithonis unda'; see note to l. 2496. Here *Sithonis* is an adj. (gen. *Sithonidis*), and means 'Sithonian,' i.e. Thracian; because Sithon or Sitho, her father, was king of Thrace. I substitute *Sitho* for the MS. spellings.

2518. See note to l. 2495 for references.

2521. *For*, because: 'quid feci, nisi non sapienter amaui?'

2529. *May* occupies the first foot of the line.

2534. She prays that the glory of having betrayed her will be the greatest glory he will ever attain to. 'Dì faciant, laudis summa sit ista tuae!' (66).

2551. *Mote ye*, may ye. 'Ad tua me fluctus proiectam littora portent'; (135).

2556. *And knew*, i.e. and *she* knew.

2558. Read—'Such sórw' hath shé,' &c. Bell altered the second *she* in this line to *he*, without authority, and unnecessarily. The word *besette* does not mean 'served' or 'treated,' as those who keep this reading have to assert, but 'bestowed' or 'gave up,' and *her* means 'herself.' The sense is therefore—'Such sorrow hath she, because she so disposed of herself.' See *Beset* in Murray's Dict. § 7. Caxton has:—'Orgarus thought his doughter shol wel be maryed, and wel beset upon hym'; Chron. Eng. cxii.

2561. *Trusteth*, imp. pl. *As in love*, in the matter of love. This playful line is in the same spirit as l. 2393 above.

IX. THE LEGEND OF HYPERMNESTRA.

The story is told in Ovid, Her. xiv. But Chaucer has taken some of the details from Boccaccio, De Genealogia Deorum, lib. ii. c. 22. Cf. Hyginus, Fab. 168. See the Preface.

2563. *Danao*, Danaus. Danaus and Ægyptus were twin-brothers. Ægyptus had 50 sons, and Danaus 50 daughters. Danaus had reason to fear his nephews, and fled with his daughters to Argos. Thither he was followed by the sons of Ægyptus, who demanded his daughters in marriage, and promised faithful alliance. Danaus distributed his daughters amongst them, but to each of them gave a dagger, with which they were to kill their husbands on the bridal night. They all did so, except Hypermnestra, who saved her husband Lynceus. Thus the attempt of Danaus failed, and he was slain by Lynceus, in accordance with the destiny predicted for him.

It must be particularly noted that Chaucer makes Ægyptus and Danaus change places. According to him, Ægyptus was the father of the *daughters*, and consequently attempted the life of Lynceus; whilst Danaus was the father of the *sons*, and therefore of Lynceus.

2569. *Lino*; by which perverted name Lynceus is meant; Boccaccio has '*Lino seu Linceo*' (dat. case).

2570. *Egiste* represents Boccaccio's Ægistus, i.e. Ægyptus.

2574. 'And caused (men) to call her,' i.e. had her named.

2575. *Ypermistra*, i.e. Hypermetra, a corrupter form of Hypermetra; see the account in the Preface. Note that the first syllable *Y-* forms the first foot in the line.

2576. *Of her nativitee*, by her horoscope; see l. 2584.

2577. *Thewes*, qualities. Craik has a long note on this word in his edition of Julius Cæsar. It merely comes to this, that *thew* must have meant strength or some excellent *bodily* quality in the first instance, and some excellent *mental* quality afterwards. Nevertheless it is remarkable that (with one exception in Layamon, 6361) the usual *old* sense is the latter; and the usual *modern* sense (notably in Jul. Cæs. i. 3. 81, 2 Hen. IV. iii. 2. 276) is the former. The A. S. form is *þéaw*. Craik's notion that this word was confused with A. S. *þéoh*, the thigh, is entirely out of the question, and gives no help.

2580. *Wirdes*, Fates; Lat. *Parcæ*; Gk. *Moiræ*. Corson shews that G. Douglas translates the Lat. *fata* by *werdes* in *Æn.* i. 18, and *Parcæ* by *werd sisteris* in the same, iii. 379. He also quotes from Holinshed's *Hist. of Scotland* — 'the *weird sisters*, that is, as ye would say, the goddesses of destinie'; reproduced by Shakespeare in *Macb.* iv. i. 136.

2582. The scansion suggests that *Pitous-e*, *sad-de*, are treated like French adjectives, the final *e* denoting the feminine gender. This is natural in the case of *pitous-e*, fem. of *pitous*, just as we have *dispitous-e*, Book of the Duch. 624; but the distinction is not often made in M. E. Sweet's A. S. grammar gives *til-u* as an occasional fem. form of the nom. of the indef. adjective; so that *sad-u* might have been used. *Wys-e* is likewise dissyllabic, though the A. S. form was *wis* even in the feminine. But the *definite* forms of the M. E. adj. were *sad-de*, *wys-e*; and there may have been consequent confusion. In fact, Prof. Child gives a list of adjectives of this kind, being monosyllabic in A. S., but dissyllabic in Chaucer. He includes *wise*, but not *sad*, his examples being taken from the *Canterbury Tales* only, and thence only in clear cases.

2584. Here comes in the old belief in astrology. Venus, Jupiter, Mars, and Saturn, as here mentioned, are not the gods, but the planets; and each planet had (it was thought) its peculiar influence, which was stronger or weaker according to its position in the heavens at the time of birth of the person whom it affected. The influences of Venus and Jupiter were, in

some respects, for good; whilst the influences of Mars and Saturn were evil. See further below.

2585. *With* is explained by Corson to mean 'by'; and such a sense is, of course, usual and common. For all that, it may here mean 'with.' The sense seems to me to be—'For, though the influence of the planet Venus gave her great beauty, she was (also) so compounded with a share of Jupiter,' &c. It does not make much difference, and the reader can choose.

2588. *Thoughte her*, it seemed to her.

2589. *Rede Mars*, red Mars, because the planet is reddish; see note to l. 533. Cf. Kn. Ta. 1111. As to the bad influence of Mars, compare the following:—

'Allas! thou *felle* Mars!' Kn. Ta. 701.

'Noght was foryeten by the *infortune* of Marte'; id. 1163.

'By *manasyng* of Mars'; id. 1177.

... 'that no *wykkid* planete, as saturne or Mars';

Treatise on the Astrolabe, ii. 4. 21.

2592. Venus was supposed to have much influence in repressing the evil influence of Mars, on account of their connection in mythology. See the Complaint of Mars. Moreover Mars is here said to be suppressed by 'the oppression of houses'; i.e. by the fact that he was in a 'house' or 'mansion,' which had such effect. The terms 'house' and 'mansion' are equivalent, and are names given to the signs of the zodiac. Every sign had a planet assigned to it, and was called the 'house' of that planet. When a planet was in its own house, its influence would be felt. The mansions of Mars were Aries and Scorpio. Besides this, each planet had a sign called its 'exaltation,' in which it had the greatest power of all. The 'exaltation' of Mars was Capricornus. Mars had also his positions of least influence; two of these, called his 'fall,' were the signs opposite to his mansions, viz. Libra and Taurus, and the third, called his 'depression,' was the sign opposite his exaltation, viz. Cancer. We may conclude that, at the period of taking Hypermnestra's horoscope, Mars was in Cancer, or else in Taurus or in Libra. Both Taurus and Libra were mansions of Venus; and, if Mars was in either of these, his evil influence would be kept under by her.

2594. Probably the whole of Chaucer's astrological talk was intended to shew *why* Hypermnestra disliked handling a knife in malice. He has made much of the weak influence of Mars,

precisely because those who were born under his influence were very ready with a knife. See the note to the Kn. Ta. 1163, where the Compost of Ptolemeus is quoted to shew that a man born under Mars is apt to be 'a maker of swordes and knyves, and a sheder of mannes blode, . . . and good to be a barboure and a blode-letter, and to draw tethe, and is peryllous of his handes.'

2597. 'She had too evil aspects of Saturn, which caused her to die in prison.' All the MSS. have *To* (=too, excessively), except T., which has *Ryght bad*. Thynne has *Two*, but there is no authority for this. The evil influence of Saturn is spoken of at length in the Kn. Tale, 1596-1611. Note especially l. 1599, where Saturn says:—

'Myn is the *prisoun* in the derke cote,
Myn is the strangling and hanging by the throte.'

2600. Here *Egiste* (see l. 2570) is turned into *Egistes*.

2602. 'For, at that time, no lineage was spared'; i. e. no consanguinity was considered as being a bar to marriage.

2603. *Hem* is in apposition with *Danao* and *Egistes*; 'it pleased these two.'

2604. Note the shifted accentuation—Ypérmistrá. Chaucer (except in l. 2660) entirely drops all mention of Hypermnestra's 49 sisters, and of Lynceus' 49 brothers. This is extremely judicious, as it concentrates the interest on the heroine.

2610. Chaucer here takes a few hints from Ovid, Her. xiv. 25:—

'Undique collucent praecinctae lampades auro.
Dantur in inuitos impia tura focos.
Uulgus "Hymen, Hymenae" uocant.'

2624. 'He caused men to call his daughter'; he had his daughter called to him.

2629. 'Ever since the day when my shirt was first shaped for me.' The sense is—'ever since the day of my birth.' The *shirt* here refers, as Tyrwhitt remarks, to the linen in which a new-born babe is wrapped. See Kn. Ta. 708; and cf. Troil. iii. 733:—

'O fatal sustren, which, or any cloth
Me shapen was, my destinee me spunne.'

2630. Supply *I* before *had*. Cf. note to l. 2580.

2634. *After thy wyser*, according to thy wiser (course).

2637. Read *Ne I* as *N'I*. 'Nor would I advise thee to thy harm.'

2640. 'And, at the same time, I make protestation in this manner, viz. that, unless thou do as I shall direct thee.'

2653. 'I will not have any reservation.'

2655. *Y-sene*, visible; an adj., not a pp. See l. 1394; and Prol. to Cant. Tales, 592.

2660. *Siker*, secure. The use of the word is precisely like that in the well-known anecdote of Kirkpatrick of Closeburn. Meeting Bruce at the door of the Greyfriars' Church in Dumfries, he asked what tidings. 'Bad tidings,' answered Bruce, 'I doubt I have slain Comyn.' 'Doubtest thou?' said Kirkpatrick; 'I make *sicker*.' With these words, he and Lindsay rushed into the church and despatched the wounded Comyn. See Note K to Scott's *Lord of the Isles*, c. 1. st. 27, c. 2. st. 13.

2661. *Biker*, quarrel, altercation; also a skirmish, encounter.

2662. 'By him that I have (already) sworn by.' See l. 2642.

2666. *Costrel*, a flask, a kind of bottle. '*Costred*, or *costrelle*, grete botelle, *Onopherum*, *aristophorum*'; Prompt. Parv.; see Way's note. 'A *Costrelle*, oneferum, &c., vbi a flakett'; Cath. Angl. p. 77; see Herrtage's note. See *costa*, *costarez*, *costarium*, *costrelli*, in Ducange; and *coste*, *costeret*, *costerel*, in Godefroy. In the Craven dialect, a *costril* is the little wooden barrel carried by reapers.

2671. 'Lest that the time may seem long to him.' Ovid alludes to the narcotic drink; Her. xiv. 42:—'*quaeque tibi dederam uina, soporis erant*.' Cf. Kn. Tale, 614.

2680. Cf. Her. xiv. 44:—'*Erigor, et capio tela tremente manu*.'

2681. From Her. xiv. 39:—

'*Utque leui Zephyro graciles uibrantur aristae,
frigida populeas ut quatit aura comas*.'

2682. From Her. xiv. 34:—'*Securumque quies alta per Argos erat*.'

2683. '*Sanguis abit; mentemque calor corpusque reliquit*'; Her. xiv. 37. And, in the next line—'*frigida facta*.'

2686. '*Ter male sublato decidit ense manus*'; 46.

2690. From Her. xiv. 55, &c.:—

'*Femina sum et uirgo, natura mitis et annis.
Non faciunt molles ad fera tela mapus
Quid mihi cum ferro? Quo bellica tela puellae?*'

2696. *And me beshende*, and bring myself to ruin, and perish. I know of only one other example of this rare word, viz. the example given in Murray from Cursor Mundi, l. 14838, where the Trinity MS. has: 'Allas! nu has he 3u *bischent*'; alas! now has he ruined you. But it is a perfectly legitimate compound from the M.E. *shenden*. All former editions give this line wrongly; they omit *me*, and read 'and be shende,' explained by 'and be destroyed.' Now, in the first place, this will not scan; and secondly, the idea of adding a final *e* to the pp. *beshend* (more correctly *beshent*) is a characteristic commentary on that ignorance of M. E. grammar which is only too common. Yet the final *e* must needs be added, for *ende* (in l. 2697) is essentially dissyllabic. Hence it follows, irresistibly, that *shende* is not a past participle; and we are driven to see that *beshende* is the infinitive mood of a compound verb.

2697. *Nedes cost*, by condition of necessity, i.e. necessarily; see Kn. Ta: 619, and the note.

2700. Supply *he* before *hath*; cf. note to l. 2630.

2705. *Goter*, gutter, channel for water. This is an addition. The original merely has (ll. 77, 78):—

'Quaerenti caussam, "Dum nox sinit, effuge," dixi;
"dum nox atra sinit, tu fugis, ipsa moror."

2708. *Roggeth*, shaketh. '*Roggyn*, or *mevyn*, or *scogghyn*, *rokkyn*. *Agito*'; Prompt. Parv. See P. Plowman, B. xvi. 78; and *ruggen* in Stratmann. Cf. Icel. *rugga*, to rock a cradle. Prof. Napier tells me that the A. S. *roccan*, to rock, has been found in a gloss. Bell's edition has the singular and unauthorised reading *jeggeth* (*sic*).

2709. The rest of the story seems to be Chaucer's addition. Ovid merely has (ll. 83, 84):—

'Abstrahor a patriis pedibus; raptamque capillis
(haec meruit pietas praemia) carcer habet.'

2710. *Don him bote*, given him assistance.

2715. 'Her father caused her to be seized,' lit. caused (men) to seize her.

2723. 'This tale is told for the following reason.' And here the MSS. break off, in the middle of the sentence.

GLOSSARIAL INDEX.

The following are the principal contractions used :—

A. S. = Anglo-Saxon.

F. = French.

Icel. = Icelandic.

Lat. = Latin.

M. E. = Middle English.

O. F. = Old French.

Also the following : *v.* = a verb *in the infinitive mood* ; *ger.* = gerund ; *pr. s.* (and *pt. s.*) mean the *third* person singular of the present (and past) tense, except when 1 or 2 (first person or second person) is prefixed ; *pr. pl.* (and *pt. pl.*) mean, likewise, the *third* person plural of the present (and past) tense ; *imp. s.* = *second* person singular of the imperative mood ; and *imp. pl.* = *second* person plural of the same. Other contractions, such as *s.* = substantive, and *pp.* = past participle, will be readily understood.

Further information as to the etymologies of the words is given in Mayhew and Skeat's Concise Middle-English Dictionary, and in Skeat's Concise Etymological Dictionary.

The references are to the lines. When 'A' is prefixed to a number, the reference is to the 'A-text' of the Prologue, i.e. the *upper* text on pp. 2-41.

This Glossary may be compared with that to the Minor Poems. A large proportion of the words here given occur in that also.

A.

A, *art.* about, some, 2075.

A-bak, *adv.* aback, back, 864.

Abite, *s.* habit, dress, A 146.

Able, *adj.* fit, 320.

Aboght, *pp.* bought dearly, 1387 ; paid for, 2483. See note to l. 1387.

Abood, 1 *pt. s.* remained, waited, 309. *Pt. t.* of *abyden*.

Accordeth, *pr. s.* agrees, beseems, 2583 ; Accorded, *pp.* agreed, 1635. See *Acorde*.

Accusour, *s.* accuser, 353.

Acheve, *v.* achieve, 1614.

Achoked, *pp.* choked, 2008.

A-compas, *adv.* in a circle, 300.

Acord, *s.* agreement, 159.

Acorde, 1 *pr. s.* grant, allow, 3 ; Acordeth, *pr. s.* agrees, concerns, 955 ; Acordeden, *pt. pl.* agreed, 168, 1739. See *Acordeth*.

A-doun, *adv.* downwards, down, 178, 250, 792, 1413, 1726.

A-fer, *adv.* afar, 212.

Afered, *pp.* frightened, afraid, A 53 ; 2321. A. S. *â-fêran*.

Affermed, *pp.* agreed upon, 790.

After, *prep.* after, by inheritance from, 1072 ; according to, 2651.

A-fyre, *adv.* on fire, 2493.

Again, *prep.* when exposed to, 2426 ; Agayn, in comparison with, 189 ; towards, 112. See *Agein*.

Agasteth, *pr. s.* frightens, 1171 ; Agaste, *pt. s.* frightened, 1221 ; Agast, *pp.* afraid, 1534. A. S. *â-gæstan*.

Agein, *prep.* against, towards, turned towards, 48. See *Again*.

Ageyns, *prep.* against, 330.

Agilten, *v.* do wrong, 436 ; Agilte, *pt. s.* wrongly committed, 2385 ; Agilt, *pp.* done wrong, 463. A. S. *â-gyltan*.

- Ago**, *pp.* gone, dead, 916; past, 1766, 2359; Agoon, gone, 1110.
- Agrieved**, *pp.* grieved, vexed, 345.
- Agroos**, *pt. s.* shuddered, was terrified, was seized with fear, 830; grew terrified, 2314. *Pt. t.* of M. E. *agrisen*.
- Agroted**, *pp.* surfeited, cloyed, 2454. See Murray's Dict.
- Ake**, *v.* ache, 705.
- Al**, *adj.* all; *al* and *som*, the whole gist of the matter, the whole matter, 997, 2384.
- Al**, *adv.* quite, entirely, 1765, 1766.
- Al**, *conj.* although, even if, 58, 160, 384, 1392, 1420, 1841, 2392.
- Alday**, *adv.* always (F. *toujours*), A 310; 1250, 1877.
- Alder**, *gen. plur.* of all; *our alder*, of us all, 298. See note.
- Alderfirste**, *adv.* first of all, 2635. See above.
- Aldermost**, *adv.* most of all, 2117, 2567. See Alder.
- Algate**, *adv.* at any rate, 361, 461; nevertheless, 238.
- Algates**, *adv.* at any rate, at all costs, 594.
- A-londe**, *adv.* on land, ashore, 2166; *him were lever a-londe*, he would rather be on land, 2413.
- Aloon**, alone; *her aloon*, all by herself, 2378.
- Al-outerly**, *adv.* entirely, absolutely, 626. Lit. 'all utterly.'
- A-mis**, *adv.* amiss, wrong, 1291.
- An**, *prep.* on, 1191.
- And**, *conj.* if, 319, 1790.
- A-night**, *adv.* by night, at night, 1292, 1475.
- Anker**, *s.* anchor, 2501.
- Anon-right**, *adv.* immediately, 115, 1503.
- Answerden**, *pt. pl.* answered, 1847.
- Apayd**, *pp.* pleased, satisfied, 766; *ewel apayed*, ill-pleased, 80. O. F. *apaier*; Lat. *ad-pacare*, to appease.
- Apparaille**, *v.* prepare, 2473.
- Apparaunce**, *s.* appearance, 1372.
- Appetyteth**, *pr. s.* seeks to have, desires, 1582.
- Approved**, *pp.* approved as true, 21.
- Aray**, *s.* array, dress, 1505.
- Arayed**, *pp.* dressed, 1207.
- Arete**, *s.* delay, 806; hesitation, 1929; and hence, deliberateness of action, deliberation, 397.
- Areysed**, *pp.* extolled, praised, 1525. See *Areysen* in Mid. E. Dict.
- Aroos**, *pt. s.* arose, stood up, 831.
- Arowe**, *adv.* in a row, 554.
- Artow**, for Art thou, thou art, 986.
- Arwes**, *pl.* arrows, 972.
- A-say**, *s.* trial, test, A 28. See Assay.
- Ascaunce**, *conj.* in case that, on the chance that, 2203. Kilian gives a Mid. Du. *quantsuys*, meaning 'as if.'
- A-slepe**, *adv.* asleep, 547.
- Aspe**, *s.* aspen, 2648. A. S. *æps*, *asp.* (*Aspen* is an adjectival form.)
- Aspectes**, *pl.* (astrological) aspects, 2597.
- Assay**, *s.* trial, 9; *doon his assay*, make his attempt, 1594. See Assay.
- Assayen**, *pr. pl.* try, 487.
- Assure**, *v.* make sure; *her assure*, *refl.*, be bold enough, 908.
- Asterte**, *v.* escape, 1802; escape from, 2338; *Asterten*, *v.* 1615. (From *sterien*, to start.)
- A-stoned**, *pp.* astonished, amazed, A 164.
- A-swown**, *adv.* in a swoon, 2207.
- Atake**, *pp.* overtaken, 2182.
- Atempre**, *adj.* temperate, mild, 128, 1483.
- Atones**, *adv.* at once, at one and the same time, 1840; at once, 1815.
- A-two**, *adv.* in two, asunder, 758, 2347, 2657.
- Auctoures**, *pl.* authors, 575. See Autour.
- Auncestres**, *pl.* ancestors, 2536.

Aungellyke, *adv.* like an angel, 236.

Autoritees, *pl.* authorities, A 83.

Autour, *s.* author, 1228; **Autours**, *pl.* A 88. See **Auctoures**.

Aventure, *s.* chance, 1051; misfortune, 637; **Aventures**, *pl.* adventures, 1515.

Avisée, *adj.* deliberate, 1521. O. F. *avise*, *pp.*

Avisement, *s.* determination, 1417; **Avyement**, consideration, 407.

Avyse thee, *imp. s.* bethink thyself, consider, 335; *2 pr. s. subj.* 509; **Avysed her**, *pt. s.* reflected, considered, 867.

A-whaped, *pp.* terrified, scared, 132, 814, 2321. See Murray's Dictionary. Cf. Gothic *af-hwappjan*, to choke.

Axen, *v.* ask, 835; **Axeth**, *pr. s.* 1456, 1509, 1724, 1804; **Axen**, *pr. pl.* 1833.

Axing, *s.* question, A 239.

Ay, *adv.* ever, 1834. Icel. *ei*.

Ayeins, *prep.* at the approach of, 1356. See **Ageyns**.

Aylen, *v.* ail, 1833.

B.

Badde, *adj.* bad, A 277.

Balade, *s.* ballad, 270; **Balades**, *pl.* 423. See note to l. 423.

Balkes, *pl.* balks, the transverse beams beneath the roof, 2253.

Balles, *pl.* balls, 2003.

Bane, *s.* death, 2159, 2180; **bane**, slayer, 2147. A. S. *bana*.

Bare, *2 pt. s.* didst bear, 2229.

Barge, *s.* barge, vessel, 2150.

Barres, *pl.* ornamental bands, 1200.

Be, *pp.* been, 2120; *be as be may*, however it be, 1852.

Become, *v.* go to, 2214.

Bedote, *v.* befool, 1547.

Began, *2 pt. s.* didst begin, 2230 (the older form is *begunne*);

Begonne, *pp.* begun, 196, 1007.

Begon, *pp.* begone; *wo begon*,

beset by wo, distressed, 2497; *wo begoon*, 1487. See *Bego* in Murray's Dictionary.

Begyle, *v.* beguile, 1570; **Begylde**, *pt. s.* 2219.

Bekes, *pl.* beaks, 148.

Beknew, *pt. s.* confessed, 1058.

Benched, *pp.* provided with benches, 294. (Cf. *'y-benched* well clene'; P. Flowm. Crede, 205.)

Bente, *dat.* a grassy slope, A 234.

Bere, *s.* bear, 1214. A. S. *bera*.

Bere, *s.* bier, 1866. A. S. *bær*.

Beried, *pp.* buried, 787.

Berth, *pr. s.* beareth, 298.

Besette, *v.* place, dispose, use, employ, 1069; **Besette**, *pt. s.* disposed of, 2558.

Beshende, *v.* bring to ruin, 2696. See note.

Beste, *s.* beast, 113, 1094.

Besy, *adj.* busy, eager, active, 103.

Bet, *adv. comp.* better, 801, 1076, 2700; faster, 1213.

Betake, *1 pr. s.* deliver, entrust, 2297.

Beth, *imp. pl.* be, 411.

Bethoghte, *pt. s.* bethought him, 1439.

Beting, *pres. pt.* beating, 863.

Betraising, *s.* betrayal, 2460. See Ch. Min. Poems.

Betraysed, *pp.* betrayed, 266.

Betwix, *prep.* betwixt, between, 729.

Bigonne, *pp.* begun, 229. See **Began**.

Biker, *s.* quarrel, 2661.

Bileve, *s.* belief, faith, 2109.

Bit, *s.* bit, 1208.

Blew, *pt. s.* blew, 1364; **Blowe**, *pp.* blown, 1365, 1385.

Blosmes, *pl.* blossoms, 143, 157.

Blythe, *adj.* merry, of good cheer, 647.

Blyve, *adv.* quickly, 60, 1473, 2176; As blyve, as quickly as may be, 435. For *bi lyve*, with life.

Boden, *pp.* ordered, 366. *Pp.* of M. E. *beden* (A. S. *blodan*).

Boghten, 2 *pt. pl.* bought, 258.
Boles, *pl.* bulls, 1432. Icel. *boli*, a bull.

Bone, *s.* request, 1596; petition, 2340. Icel. *bón*.

Boor, *s.* boar, 980. A. S. *bdr*.

Boost, *s.* noise, hence, boast, 267. See **Bost**.

Bore, *pp.* born, 2234.

Borwe, *s.* pledge; to *borwe*, in pledge, 2105.

Bost, *s.* noise, outcry, 887; Boost, boast, 267. See note to l. 887.

Bote, *s.* boot, help, 1076, 2710; remedy, 1992. A. S. *bót*.

Bottomless, *adj.* bottomless, 1584.

Bountee, *s.* goodness, kindness, devotedness, 522.

Box, *s.* boxwood, 866.

Box, *s.* blow, 1388.

Brast, *pt. s.* burst, 1033. *Pt. t.* of *bresten*.

Braunes, *pl.* brawns, muscles, 1071.

Brayd, *s.* start, 1166. Icel. *bragð*, a quick movement.

Breden, *ger.* to breed, to arise, 1156. Cf. Verg. *Æn.* iv. 2.

Brennen, *pr. pl.* burn, 2610;

Brende, *pt. s.* burnt, 1751, 2419;

Brente, *pt. pl.* 731; **Brend**, *pp.* A. 292.

Brid, *s.* bird, 1757.

Brimme, *s.* brim of a lake, water, 2451.

Broken, *pp.* ship-wrecked, 1487.

Brond, *s.* brand, torch, 2252.

Brood, *s.* brood, 133.

Brosten, *pp.* broken, 1300, 2416. See **Brast**.

Brotel, *adj.* fickle, 1855, 2556. From *brot*, *pp.* stem of *bréotan*, to break.

Brouken, *pr. pl. subj.* may they enjoy, profit by, 194. A. S. *brúcan*.

Brydel, *s.* bridle, 1208.

But, *conj.* unless, 35, 1616, 2645; But and, but if, 1790; But-if, unless, 609, 2400.

By, *prep.* with respect to, about, 271; By the morwe, at morn, 49.

By, *adv.* by, at hand, 2091.

By and by, *adv.* one after another, in order, 304.

C.

Can, 1 *pr. s.* know, 1987; *pr. s.* knows, 1175. See **Coude**.

Capoun, *s.* capon, 1389.

Carole, *s.* carol, 687.

Carpenter, *s.* carpenter, 2418.

Cas, *s.* case, affair, 1558; adventure, 1630; mischance, 1056.

Cas, *s.* case for arrows, quiver, 982.

Caste, *pt. s.* cast, 311.

Caughte, *pt. s.* pulled, 1854.

Cave, *s.* cave, 1225.

Ceptre, *s.* sceptre, 1131.

Certes, *adv.* certainly, 1628.

Chaf, *s.* chaff, A. 529.

Charge, *s.* burden, 2514; weight, 620; consequence, 2383.

Charge, *v.* load, 2151.

Chees, 1 *pt. s.* chose, 146; *pt. s.* 513, 698, 965, 1455; *imp. s.* choose, 1449. See **Cheese**.

Chere, *s.* face, countenance, 64, 265, 1762; appearance, 2079; Doth him chere, makes him good cheer, 2452.

Cherl, *s.* churl, 136.

Cheryce, *v.* cherish, 472.

Chese, *v.* choose, 1811. A. S. *céosan*, *pt. s.* *céas*. See **Chees**.

Chevisaunce, *s.* borrowing, 2439. See note.

Chivalrous, *adj.* chivalrous, valiant, 1905.

Clepe, *ger.* to call, 1889; 1 *pr. s.* 164; **Cleped**, *pp.* 724, 1689. A. S. *cleopian*.

Clere, *adj. pl.* clear, beautiful, 249.

Cleve, *v.* cleave, split, 751; **Cloven**, *pp.* 738.

Clew, *s.* clew, 2140; **Clewe**, *dat.* 2016.

Clif, *s.* cliff, 1497; *pl.* Clyves, 1470.

Clifte, *s.* cleft, 740, 744, 746.

Clippeth, *pr. s.* embraces, 876.

Cloven, *pp.* cleft, 738. See **Cleve**.

- Clyves**, *pl.* cliffs, 1470. See *Clif*.
Cofre, *s.* coffer, chest, 380.
Ogge, *s.* cock-boat, 1481. See *note*.
Colde, *v.* grow cold; Doth myn herte colde, makes my heart grow cold, 240.
Colver, *s.* dove, 2319. A.S. *culfre*.
Come, *pr. s. subj.* come, 2215; Comestow, comest thou, 1887; Com, *pt. s.* came, 1933, 2304; Comen, *pt. pl.* came, 1241; Comen, *pp.* come, 37, 45, 856; Come, *pp.* 1019, 1776.
Compassment, *s.* plotting, 1416.
Compassed, *pt. s.* plotted, planned, 1414; *pp.* 1543.
Compleyninge, *s.* complaint, 1357.
Compounded, *pp.* compounded, tempered, 2585.
Conclusioun, *s.* moral of a tale, 2723.
Conduit, *s.* conduit, 852.
Conne, *v.* be able, 2044. See *Can*.
Conning, *s.* skill, knowledge, 68.
Conseileres, *pl.* councillors, 1550.
Construeth, *imp. pl.* construe, interpret, 152.
Contraire, *adj.* adverse, 1360.
Contree, *s.* country, 5.
Contre-ward, to his, towards his country, 2176.
Cool, *adj.* unimaginative, dull, A 258.
Cope, *s.* vault, 1527.
Corage, *s.* heart, mind, 397.
Corde, *s.* cord, 2485.
Coroun, *s.* crown, 216, 222; the constellation called 'the Northern Crown,' 2224.
Corowned, *pp.* crowned, 242.
Corrumpeth, *pr. s.* (everything) becomes corrupt, 2237. See *note*.
Cors, *s.* body, 676, 876.
Corve, *pp.* cut, 2695. See *Kerveth*.
Cost, *s.* choice, condition; Nedes cost, of necessity (lit. by condition of necessity), 2697. Icel. *kostr*, choice, condition, state. See *cost* in Mätzner.
Costrel, *s.* flask, kind of bottle, 2666. See *note*.
Coude, 1 *pt. s.* could, was able, 116; *pt. s.* knew; Coude her good, knew what was for Dido's good, 1182. See *Can*.
Counterfeted, *pp.* counterfeited, 1376.
Countrepleted, *pp.* made the subject of pleadings and counterpleadings, argued against, 476.
Coupe, *s.* cup, 1122.
Cours, *s.* course, 1340.
Courseere, *s.* courser, horse, 1114; *Coursers*, *pl.* 1195.
Covered, *pp.* recovered from, healed of, 762.
Covetyse, *s.* covetousness, 136.
Coy, *adj.* coy, shy, 1548.
Credence, *s.* belief, credence, 20.
Crinkled, *pp.* full of turns or cranks, 2012. See *note*.
Crokes, *pl.* crooks, hooks, 640.
Cure, *s.* heed, care, 1145; I do no cure, I care not, 152; Lyth in his cure, depends on whether he cares for me, 1176. F. *cure*, Lat. *cura*.
Curre, *s.* cur, 396.
Cutted, *pp.* cut short, 973. See *note*.

D.

- Daliance**, *s.* favour, 356.
Damage, *s.* pity, loss, 598.
Dampne, *ger.* to condemn, 401; *Dampned*, *pp.* 1953.
Dar, 1 *pr. s.* dare, 2216; *pr. s.* 2024; Darstow, darest thou, 1450. See *Dorste*.
Darketh, *pr. s.* lies in the dark, lies hid, 816. See *note*, and *derken* in Mätzner.
Darte, *dat.* dart, 2245.
Dauncing-chambres, *pl.* dancing-rooms, 1106.
Daunger, *s.* 'power to harm' (personified), 160. See *note*.
Dawening, *s.* dawning, dawn, 1188, 2185. See *above*.

- Daweth**, *pr. s.* dawns, 46. A. S. *dagian*, to become day.
- Dayeseye**, *s.* daisy, 182, 184;
- Daysie**, 224; **Daysyes**, *pl.* 43. See note to l. 43.
- Debonaire**, *adj.* gracious, 276.
- Deed**, *adj.* dead, 894, 1676.
- Deedly**, *adj.* deathly, dying, 885.
- Defence**, *s.* resistance, 1931.
- Deled**, *pt. pl.* dealt, had intercourse, 1517.
- Delyt**, *s.* delight, joy, 1770, 1939; hence, pleasing ornamentation, 1199. O. F. *delit*; Lat. *delectus*.
- Delytable**, *adj.* delightful, 321.
- Delyte me**, 1 *pr. s. refl.* delight, am delighted, 30.
- Demeth**, *imp. pl.* judge, 45;
- Demed**, *pt. pl.* (people) thought, 1244.
- Departe**, *v.* part, 897.
- Depe**, *adv.* deeply, 1234, 1954.
- Depeynted**, *pp.* depicted, painted, 1025.
- Descryve**, *v.* describe, 1098.
- Despyt**, *s.* despise, scorn, 372; malice, 1771, 1938; In his despyt, in scorn of him, 134. O. F. *despit*; Lat. *despectus*.
- Destinee**, *s.* Destiny, 2580.
- Dette**, *s.* debt, 541.
- Devil**; *a twenty devil way*, in the way of twenty devils, i. e. to utter destruction, 2177.
- Devys**, *s.* device, 1102; **Devyses**, *pl.* heraldic devices, badges, 1272.
- Devyse**, *v.* devise, suggest, ordain, 437; plan, 1453; *ger.* to relate, tell of, describe, 616, 1206; 1 *pr. s.* relate, 202.
- Deyneth**, *pr. s. impers.* (with *him*), he deigns, 395.
- Deyntee**, *s.* delight, pleasure, 206; a pleasant thing, 920; **Deyntees**, *pl.* dainties, 1100.
- Dichen**, *v.* make a dyke round, 708.
- Dighte**, *v.* prepare, 1288, 2480; prepare (himself), 1000; **Dighte him**, *pt. s.* betook himself, 2155, 2371; *pt. pl.* betook themselves, 1712; **Dighte**, *pp. pl.* prepared, 2611. A. S. *dihlan*; from Lat. *dictare*.
- Digne**, *adj.* worthy, honourable, 321, 1738.
- Dischevele**, *adj.* with dishevelled hair, with hair in disorder, 1315, 1720, 1829. E. *dishvelled*.
- Disherited**, *pp.* disinherited, 1065.
- Disioint**, *s.* perilous situation, peril, 1631.
- Disporte**, *ger.* to amuse, 1441.
- Disalaundred**, *pp.* defamed, 1031.
- Disteyne**, *v.* stain, bedim, dull, 255, 262, 269, 274.
- Do**, *ger.* to make, 1181; **Done**, *ger.* to be done, 1597; **Doth**, *pr. s.* makes, 1728; **Doon**, 1 *pr. pl.* make, 1988, 1990; **Dostow**, for Dost thou, doest thou, 315; **Do**, *pp.* done, 957. A. S. *don*.
- Doghtren**, *pl.* daughters, 1963.
- Dombe**, *adj.* dumb, 2377, 2380.
- Dorste**, *pt. s.* durst, 2054; *pt. pl.* dared to do, 749. See **Dar**.
- Dote**, *v.* dote, grow foolish, A 261.
- Doute**, *s.* doubt, 383; peril, 1613; **With-uten doute**, certainly, 1932.
- Draf**, *s.* draff, refuse (of corn), A 312.
- Dragoun**, *s.* dragon, 1430, 1581.
- Drake**, *s.* drake, 2450.
- Dredde**, *pt. s.* feared, 199; **Dred-den**, *pt. pl.* dreaded, 1813.
- Dredful**, *adj.* fearful, timid, 109, 404, 811.
- Dreed**, *s.* dread, fear, 1728; **Drede**, 464.
- Drenche**, *v.* drown, be overwhelmed, 1919; **Drenched**, *pp.* drowned, 2178. A. S. *drencean*.
- Drery**, *adj.* sad, terrified, 810.
- Dresse**, *v.* prepare, 1190; **Dresse her**, settle herself, 804.
- Dreynt**, *pp.* drowned, A 293. See **Drenche**.
- Drow**, *pt. s.* drew, hoisted, 1563. *Pt. t.* of *drawen*.
- Duchesses**, *pl.* duchesses, 2127.

Duewe, *adj.* due, A 364.
Dungeoun, *s.* dongeon-tower, keep-tower, chief castle, 937.
Dwelten, *pt. pl.* dwelt, lived, 1965.

E.

Echoon, *pron.* each one, 290.
Effect, *s.* importance, 620; **Thef-**
fect (*for* the effect), the result,
 the sequel, 622; **Effectes**, *pl.*
 chief points of a story, events,
 results, 929.
Eft-sones, *adv.* soon afterwards,
 very soon, 2322.
Egle, *s.* eagle, 2319.
Elles, *adv.* else, 13, 2044.
Embaume, *v.* embalm, 676.
Embellished, *pt. pl.* embellished,
 rendered more lovely, 1737.
Emforth, *prep.* to the extent of,
 2132.
Emperice, *s.* empress, 185.
Empryse, *s.* enterprise, 618,
 1452.
Enamoured, *pp.* enamoured, 1143,
 1610.
Enbraceth, *pr. s.* embraces, 2287.
Enbrouden, *v.* embroider, 2351;
 Enbrouded, *pp.* 119, 227, 1199.
Encombe, *v.* encumber, 2006.
Endelong, *prep.* all along, A 144;
 along, 1498.
Endyten, *v.* compose, write, 371;
 Endyte, *v.* compose, 414, 2356;
 tell, 1678.
Enfamyned, *pp.* starved, 2429.
Enfecteth, *pr. s.* infects, 2242.
Engendring, *s.* generation, A
 414.
English, *s.* English, power of elo-
 quent expression in English, 66.
Enhaunced, *pp.* advanced, 386;
 Enhaunsed, promoted, 1411.
Enhorte, *v.* exhort, 1440.
Enquered, *pp.* inquired, 1152.
Ensample, *s.* example, 474; **En-**
samples, *pl.* 1850.
Entente, *s.* intention, 308, 471;
 meaning, 1149; **Entent**, inten-
 tion, A 85.
Ententeden, *pl. pt.* gave their
 attention, 1155.

Enviroun, *adv.* round about, 300.
Er, *prep.* before; **Er tho**, before
 then, 1062.
Erbe, *s.* herb, A 109.
Erber, *s.* arbour, A 97. See
Herber.
Eres, *pl.* ears, 354.
Ernest, *s.* earnest, seriousness,
 1287.
Erst, *adv.* formerly, before, 271.
 See **Er**.
Ese, *v.* ease, relieve, 1704.
Espyen, *v.* spy, look about, 858;
Espyde, *pt. pl. subj.* should espy,
 771, 1422.
Estat, *s.* estate, state, condition,
 125, 1981; **Estaat**, rank, 305.
Estres, *pl.* inner premises of a
 house (*F. les étres*), 1715. See
 note.
Estward, *adv.* eastward, in the
 east, 718.
Esy, *adj.* easy, 1116.
Et, *pr. s.* eateth, 1389. A. S. *et*,
 he eats; see *Ælfric's Grammar*,
 ed. Zupitza, p. 200, l. 13.
Etik, the Ethics of Aristotle, 166.
Even-tide, *s.* evening-time, 770.
Everich, *pron.* each, 719, 2381;
 Everichoon, each one, 2567.
Ever-mo, *adv.* evermore, 1239,
 2035, 2634.
Excusaciouns, *pl.* excuses, A
 362.
Eye; *at eye*, evidently, 100.
Eyr, *s.* heir, 1598, 1819, 2549.
 O. F. *eir*; Lat. *heres*.

F.

Fader, *s.* father, 1828; *gen.*
 father's, 1406; **Fadres**, *pl.* 730.
 A. S. *fader*.
Fader in lawe, father-in-law,
 2272.
Fain, *adj.* glad, 1137.
Faire, *adv.* fairly, 186; prosper-
 ously, 277.
Falle, *v.* fall; hence, prosper, 186
 (see note); **Falle**, *pr. s. subj.*
impers. may it befall, 277; **Falle**,
pp. fallen, 1726, 1826.

- Falsen**, *v.* deceive, 1640; *pr. pl.* 1377; **Falest**, 2 *pr. s.* 1377.
Famulere, *adj.* familiar, affable, 1606.
Farced, *pp.* stuffed, 1373. **F.** *farcer*, Lat. *farciare*.
Fare, 1 *pr. s.* go, A 85; *pp.* gone, walked, 2209.
Faste, *adv.* close, 2091.
Fasten, *v.* fast, 1271.
Faucon, *s.* falcon, 1120.
Fayn, *adj.* glad, 130. See **Fain**.
Fayr, *adj.* fair, seemly, 2548.
Feined, *adj.* feigned, 1257.
Felawe, *s.* fellow, companion, 895.
Fellowshippe, *s.* company, men, 947.
Felicittee, *s.* felicity, happiness, 1588.
Feltest, 2 *pt. s.* didst feel, 1379; **Felten**, 2 *pt. pl.* felt, 689.
Fend, *s.* fiend, foe, 1996.
Fer, *adv.* far, 2714.
Fere, *s.* companion, 969. A. S. *gefera*.
Ferforth, *adv.* far, 690, 1598.
Ferforthly, *adv.* far, 682.
Fermour, *s.* farmer of taxes, 378.
Ferthe, *adj.* fourth, 287.
Ferther, *adv. comp.* further, 662.
Feste, *s.* feast, festival, 616.
Fette, *pt. s.* fetched, 676. *Pt. t.* of *fecchen*.
Fey, *s.* faith, truth, fidelity, 778, 1365, 1847, 2519. O. F. *fei*; Lat. acc. *fidem*.
Feyned, *pp.* feigned, 1749.
Figuringe, *s.* formation, form, 298.
Fil, *pt. s.* befell, 589, 1423; *impers.* 1162.
Fille, *s.* fill, 817.
Fleen, *v.* flee, 1307, 2020; **Fledde** her-self, *pt. s. refl.* took refuge, 1225.
Flees, *s.* fleece, 1428, 1647.
Fletinge, *pres. p.* floating, 2552. A. S. *flotan*.
Florins, *pl.* florins, 1122.
Florouns, *s. pl.* florets, 217, 220.
Flour, *s.* flower, 48; **Floures**, *pl.* 41.
Flye, *s.* fly, 392, 393, 395.
Foles, *pl.* fools, A 315.
Fomy, *adj.* covered with foam, 1208.
Fond, 1 *pt. s.* found, 446; *pt. s.* 832, 1881, 2178.
For, *prep.* against; in order to avoid, 231. See note.
For, *conj.* because, 2521.
Forbede, 3 *imp. s.* forbid, 10; *imp. s.* 736; *pr. s. subj.* 910.
Forbereth, *imp. pl.* forgive, 80.
Forbode, *s.* prohibition; *goddes forbode*, it is God's prohibition (i. e. God forbid), A 10.
For-by, *adv.* past, 2539.
For-dide, *pt. s.* slew, 2557; **For-doan**, *pp.* slain, 939.
Foreyne, *s.* outer chamber, 1962. See note.
Forgat, *pt. s.* forgave, 162.
Forgete, 2 *pt. s.* didst forget, 540; **Forgeten**, *pp.* forgotten, 125, 1752.
Forgift, *s.* forgiveness, 1853.
Forgo, *v.* forego, give up, leave alone, A 312.
Forlorn, *pp.* lost, 2663.
Forme, *s.* form, 1582.
For-pyned, *pp.* exhausted with suffering, 2428.
For-sworn, *pp.* forsworn, 1259; **Forswore**, 2235.
Forthering, *s.* furtherance, aid, A 69.
Forthren, *v.* further, help, 71, 440; *ger.* to assist, 1618; **Forth-red**, *pp.* helped, 413.
Forward, *s.* agreement, 2500.
For-wood, *adj.* extremely mad, furious, 2420.
For-why, *conj.* because, A 140; 464.
Foryelde, *pr. s. subj.* may (he) requite, reward, 457.
Foryive, *ger.* forgive, 458; **Foryeve**, *pt. pl.* forgave, 1848; **Foryeve**, 1 *pr. s.* forgive, 450.
Foul, *s.* bird, fowl, 1390; **Foules**, *pl.* birds, 37, 130.
Foule, *adv.* foully, shamefully, 1307.
Fouler, *s.* fowler, 132.

Founden, *pp.* found, 1212. *Pp.* of *finden*, *fynden*.
 Fre, *adj.* bounteous, noble, 248.
 Freedom, *s.* liberality, 1127, 1530.
 Fremd, *adj.* strange, 1046. A. S. *fremede*, *fremde*.
 Fret, *s.* ornament, 215, 225, 228. A. S. *fratu*.
 Fretted, *pp.* adorned, 1117. A. S. *fratwian*; from *fratu*, *s.*
 Frosty, *adj.* frosty, cold, 878.
 Fundacioun, *s.* foundation, 739.
 Furies, *pl.* the Furies, 2252.
 Furlong-wey, *s.* the space of a furlong; time taken in walking a furlong; a few minutes, 307, 841. See note to l. 307.
 Fyn, *s.* object, end, 2233.
 Fynal, *adj.* final, 2101.
 Fynt, *pr. s.* findeth, finds, 1499, 1798.

G.

Game, *s.* game, amusement, 489.
 Gan, *pt. s.* began, 818, 1699; did, 239. *Pt. t.* of *ginmen*.
 Gapeth, *pr. s.* opens his mouth, 2004.
 Gat, *pt. s.* obtained, 1649. *Pt. t.* of *geten*, *q. v.*
 Gaylere, *s.* jailer, 2051.
 Genterye, *s.* nobility, magnanimity, 394.
 Gentillesse, *s.* nobility of nature and behaviour, courtesy, 610, 1010, 1080, 1404.
 Gentil-woman, *s.* lady of gentle birth, 1306; Gentil-wommen, *pl.* 1370.
 Gesse, *i pr. s.* (I) think, 893, 986, 1665; Gessing, *pres. pt.* intending, 363.
 Gest, *s.* guest, 1158; Gestes, *pl.* 1126.
 Geste, *s.* tale, A 87. O. F. *geste*.
 Geten, *ger.* to get, obtain, 1358; Gat, *pt. s.* 1649; Geten, *pp.* gotten, obtained, won, 1753, 2150; Gete, *pp.* 1123.
 Geth, *pr. s.* goeth, goes, 2145. A. S. *gæð*, he goes; from *gæn*, to go.

Gilte, *adj.* gilt, golden, 230, 249.
 Giltles, *adj.* guiltless, 2092.
 Gin, *s.* contrivance, 1784. Short for O. F. *engin*.
 Ginnen, *pr. pl.* begin, 38. See Gan.
 Girt, *pr. s.* girdeth, girds, 1775. A. S. *gyrt*, he girds; from *gyrdan*.
 Gladly, *adv.* by preference, 770.
 Gledy, *adj.* glowing, burning, 105. See note.
 Glead, *s.* glowing coal, 735; Gledes, *pl.* 235. A. S. *glæd*.
 Glening, *pres. part.* gleaming, 75.
 Glose, *s.* comment, 328.
 Gnawen, *v.* gnaw, eat, 844.
 Gode, *s.* property, wealth, 2638.
 Gode, *adj. pl.* good, 484.
 Gomme, *s.* gum, 121.
 Gonne, *s.* missile, 637. See note.
 Gonno, *pt. pl.* began to, did, 148, 292. See Gan.
 Goon, *v.* go, 34; Gon, walk, 1399; Go, *v.* walk about, roam, 2066; Go, *pr. s. subj.* may walk, 2069; Gost, *2 pr. s.* goest, 926; Goon, *pp.* gone, 792; Go, gone, 1656.
 Gost, *s.* spirit, mind, 103; Yeldeth up the gost, gives up the ghost, 886. A. S. *gæst*.
 Goter, *s.* gutter, channel for water, 2705. O. F. *goutiere*, a gutter; from *goute*, *gole*, a drop; Lat. *gutta*.
 Governanuce, *s.* rule, government, 1044.
 Governeth, *pr. s.* manages, 1209.
 Grapnel, *s.* grapnel, 640.
 Graunted, *pt. s.* granted; Graunted him, agreed to what he said, 2665.
 Grave, *v.* dig; Doth she grave, she causes to be dug, 678; Graven, *pp.* buried, 785.
 Gree, *s.* degree, rank, 1313. O. F. *gre*; Lat. acc. *gradum*.
 Grete, *s.* the chief part, 574, 1693.
 Grete, *adj. pl.* great, chief, 929.
 Grette, *i pt. s.* greeted, 116; *pt. s.* 976, 1485. A. S. *grētan*; *pt. t.* *grētte*.

Grieved, *pp.* grieved, 127.
 Grisly, *adj.* terrible, horrible, 637, 1219, 2238.
 Guerdon, *s.* guerdon, reward, 1662.
 Guerdon, *v.* reward, 2052.
 Gyde, *s.* guide, 94, 969.
 Gye, *v.* guide, conduct (myself), 2045. O. F. *guier, guider.*
 Gyse, *s.* way, A 105.

H.

Hatches, *pl.* hatches, 648.
 Hadde, *pt. pl.* had, 1841.
 Half-goddes, *pl.* demi-gods, 387.
 Halke, *s.* corner, hiding-place, 1780. See Gloss. to Man of Lawes Tale, &c.
 Hals, *s.* neck; *cut the hals*, cut in the throat, A 292. A. S. *heals*.
 Halwes, *pl.* saints, 1310. A. S. *hálgas*, *pl.* of *hálig*, holy.
 Halydayes, *pl.* holy days, festivals, 422.
 Han, *ger.* to have, 698, 2040, 2048; 1 *pr. pl.* have, 28.
 Harpe, *s.* harp, 90.
 Hastow, *for* Hast thou, 510;
 Hath, *pr. s.* (he) hath, 2700;
 Haveth, *imp. pl.* 2105.
 Hautein, *adj.* highflying, 1120. See note.
 Hed, *pp.* hidden, 208. See note.
 Hede, *s.* heed, care, 1857.
 Hedes, *pl.* heads, 705.
 Heer, *s.* hair, 215, 831, 870, 1672, 1747; *dat.* Here, 1315; Heres, *pl.* 1829. A. S. *hær*.
 Heer-biforn, *adv.* before this, 2454.
 Hele, *s.* health, 1159; prosperity, 296. A. S. *hælu*.
 Helpe, *s.* help, 1616.
 Helpeth, *imp. pl.* help, 68.
 Hem, *pron. dat.* them, 31.
 Hente, *ger.* to seize; Dide her for to hente, caused her to be seized, 2715; Hent, *pp.* caught, 2322. A. S. *hentan*.
 Herber, *s.* arbour, 203. See note.
 Her-biforn, *adv.* before this time, 73.

Heren, 2 *pr. pl.* hear, 1724.
 Heried, *pt. pl.* worshipped, 786. A. S. *herian*.
 Herknen, *v.* hearken, listen, 343;
 Herkneith, *imp. pl.* 1276.
 Heronere, *adj.* used for flying at herons, 1120. See note.
 Herte, *s.* heart, 57; Hertes, *pl.* 1841.
 Hertely, *adv.* heartily, thoroughly, 33.
 Herte-rote, *s.* root of the heart, depth of the heart, 1993.
 Hertes, *pl.* harts, 1212. A. S. *heorut*.
 Herth, *pr. s.* heareth, A. 327.
 Hertly, *adj.* heartfelt, honest, 2124.
 Heterly, *adv.* fiercely, 638. See note. (Icel. *hattir*, dangerous?)
 Hew, *s.* complexion, 1748; Hewe, 1761; hue, colour, 55.
 Hey! *interj.* hey! 1213.
 Hight, *pr. s.* (with passive sense) is called, is named, 417; Highten, *pr. pl.* are called, 423; Hight, *pt. s.* was named, 1245; Highte, *pt. s.* was called, 1397, 1398, 2248; promised, 2502.
 Hir, *pron. poss.* their, 753, 1847, 1872.
 Hit, *pron. neut.* it; Hit am I, it is I, 314.
 Holden, *v.* think, consider, 857;
 Holdest, 2 *pr. s.* accountest, 326; Holden, *pp.* held, esteemed, 1709; Holde, *pp.* indebted, 763; bound, 1447.
 Holpen, *pp.* helped, 1984, 2222;
 Holpe, 461. *Pp.* of *helpen*.
 Hool, *adj.* whole, restored to health, 2468. A. S. *hól*.
 Hoom, home, 1619.
 Hoom-coming, *s.* home-coming, return, 2100. Cf. Kn. Tale, 47.
 Hostesse, *s.* hostess, 2496.
 Hous, *s.* house, home; To hous, to a reception by, 1546; Houses, *pl.* astrological 'mansions' of the planets, 2593.
 Hoven, *pl. pr.* wait in readiness, hover, 1196. See note.
 Humblesse, *s.* humility, 2269.

Hunteresse, *s.* huntress, 971.
Hunting, *s.* hunting, 1191.
Hurtlen, *pr. pl.* dash together, 638.
Husht, *pp.* hushed, 2682.
Hyd, 2 *imp. s.* hide, 2655. See **Hed**.
Hye, *adj. pl.* high, 2614; *adv.* 1200.
Hye, *v.* hasten, 950, 1334. A. S. *higian*.

I.

Iape, *ger.* to jest, 1699.
Impossible, *adj.* impossible, 1839.
Inke, *s.* ink, 2491.
Invisible, *adj.* invisible, 1021.
In-with, *prep.* within, 86, 209, 228.
Ioly, *adj.* pleasant, delightful, 176, 1192.
Ioyning, *pres. p. as adj.* adjoining, next, 1962.
Iugement, *s.* judgment, decision, 406.
Iusten, *v.* joust, 1274.
Iusting, *s.* jousting, 1115.
Iuwel, *s.* jewel, jewelled ornament, 1117.

K.

Kalender, *s.* calendar; and so a complete record of examples, 542. See note.
Keep, *s.* care, heed, 1733.
Kepe, *v.* keep, preserve, 384; 1 *pr. s.* care, 1032.
Kerchef, *s.* kerchief, 2202.
Kerveth, *pr. s.* carves, cuts, 2334. See **Corve**.
Keye, *s.* key, 26.
Kid, *pp.* made known, 1028. *Pp.* of *kythen*. See **Kythe**.
Kinrede, *s.* birth, family, 2094. A. S. *cynnreden*.
Kiste, *pt. s.* kissed, 2208; **Kist**, *pp.* 1337.
Knewe, *pt. s. subj.* knew; but she the *bet* him *knewe*, unless she could know him better, 801; **Knownen**, *pp.* known, 421; **Knowe**, *pp.* 1382.

Kynd, *s.* nature, disposition, 391; **Kynde**, *dat.* nature, 246, 2449.
Kyndenesse, *s.* kindness, love, devotion, 665.
Kythe, *v.* make known, show plainly, 912; **Kytheth**, *pr. s.* makes known, shews plainly, 504. See **Kid**. A. S. *cyðan*.

L.

Ladde, *pt. s.* carried, 114; *pt. pl.* led, A 276; **Lad**, *pp.* led, 1108, 1948, 2718; carried, 74. See **Lede**.
Lafte, *pt. s.* left, 1332, 1657; *pt. pl.* 968; **Laften**, *pt. pl.* 168; **Laft**, *pp.* 1260.
Lak, *s.* blame, dispraise, A 298; want, defect, 1534. See **Gloss.** to **Min. Poems.** Cf. **Du. laken**, to blame.
Lantern, *s.* lantern, lamp, guidance, 926.
Larke, *s.* lark, A 141.
Las, *s.* snare, entanglement (lit. lace), 600.
Lasse, *adv.* less, 14, 333, 2256.
Last, *pr. s.* lasteth, 2241; **Laste**, *pt. s.* delayed, 791; *pt. s. subj.* might last, 1239.
Lat, 1 *pr. s.* let, 1210; *imp. s.* 256, 568; 3 *imp. s.* 1457; **Lat goon**, let go, let slip (the dogs), 1213. See **Leet**, **Lete**.
Lavender, *s.* laundress, 358. See note.
Lay, *s.* law, 336. See **Squieres Tale**, 18. A. F. *lei*, **Lat.** acc. *legem*.
Lede, *v.* lead, take, 2021. See **Ladde**.
Leef, *adj.* dear, 2636; as *s.* what is pleasant; For *leef ne loth*, for weal nor for woe, 1639. See **Leve**.
Leef, *adj. as s.* dear, love, lover, 880, 1260, 1654.
Leep, *pt. s.* leapt, 2709.
Lees, *s.* lying, lie, untruth, 1022, 1128, 1518, 1545. Cf. **E. leasing**.
Leet, *pt. s.* let, 1734; **Leet the cors embaume**, (she) had the

- body embalmed, 676. See *Lat*, *Lete*.
- Legende*, *s.* legend, 483, 2456.
- Lenger*, *adj. comp.* longer, 2025; *adv.* 671.
- Leininge*, *pres. pt.* leaning, 179.
- Leonesse*, *s.* lioness, 805.
- Leoun*, *s.* lion, 820, 1214, 1605.
- Lered*, *pp.* learned, 1153.
- Lese*, *v.* lose, 1810, 2595; *ger.* to lose, 2389. A. S. *lōsan*.
- Lest*, *pr. s. impers.* it pleases, 1703; *Leste*, it pleased, 615, 1973, 2312, 2469, 2470; *Leste*, *pr. s. subj. impers.* may please, 1338; As yow *leste*, as it may please you, 449; *Leste*, *pt. s. subj.* might please, 1113; *Leste*, *pt. s. subj. impers.* would not please, or *pt. s. impers.* did not please, 1973.
- Leste*, *adj.* least, A 304.
- Lete*, 1 *pr. s.* leave, 2382; *Let*, *pt. s.* caused, 2624; *Let calle*, caused to be called, 1864; *Let-eth*, *imp. pl.* cease from, 411. See *Lat*, *Leet*.
- Lette*, *v.* prevent, 732; *Lettest*, 2 *pr. s.* preventest, hinderest, stoppest, 325, 757; *Lette*, *pt. s.* tarried, 2167. A. S. *lettan*.
- Leve*, *v.* believe, 10, 2108, A 27; 1 *pr. s.* 1615; *Leveth*, *imp. pl.* A 88.
- Leve*, *ger.* to allow, permit, 2280; *pr. s. subj.* grant, 2083, 2086.
- Leve*, *s.* leave, permission, 2281.
- Leve*, *adj. voc.* dear, 1978. See *Leef*.
- Lever*, *adj. comp.* dearer, 191; *adv.* rather, 1536, 2413.
- Lewed*, *adj.* ignorant, 415. A. S. *lōwed*.
- Leyd*, *pp.* laid down; I was *leyd*, I had laid myself down, 208.
- Liche*, *adj.* like, 1529, 2290.
- Lige*, *adj.* liege; *Lige* man, vassal, 379; *Liges*, *s. pl.* lieges, vassals, 382.
- Light*, *pp.* lighted, 2506.
- Lighte*, *pr. pl.* alight, 1713.
- Lighter*, *adv. comp.* more easily, more readily; The lighter merci-
 able, more readily merciful on that account, 410.
- Linage*, *s.* lineage, birth, descent, 1820, 2526; consanguinity, 2602.
- List*, *pr. s. impers.* it pleases, 2042, 2179; *pr. s.* is pleased, is willing, 2249; *pr. pl.* are pleased to; After this olde auctoures listen trete, as these old authors choose to write, 575; *Liste*, *pt. s.* liked, 1407; *impers.* it pleased, 332, 1244; *Liste*, *pr. s. subj. impers.* it may please, 2387. See *Leste*.
- Lodesmen*, *pl.* pilots, 1488. See *note*.
- Lokeden*, *pt. pl.* looked, 1972; *Loketh*, *imp. pl.* look, see, 1883.
- Loking*, *s.* glance, look, 240.
- Lomb*, *s.* lamb, 1798.
- Longeth*, *pr. pl.* belong, 151; *Longing*, *pres. p.* belonging, 1963.
- Lore*, *s.* teaching, 2450.
- Loren*, *pp.* lost, 1048; *Lorn*, 659. See *Lese*.
- Los*, *s.* praise, renown, fame, 1424, 1513. O. F. *los*; Lat. *laus*.
- Losengeour*, *s.* flatterer, 352. O. F. *losengeor*; see *losengier* in *Cotgrave*.
- Lot*, *s.* lot, 1933.
- Loth*, *adj.* as *s.* what is hateful, woe, 1639.
- Lother*, *adj. comp.* more hateful, 191.
- Loveden*, *pt. pl.* loved, 1812.
- Lowe*, *adv.* in lowly fashion, 2046.
- Lures*, *pl.* lures, wiles, 1371.
- Lust*, *s.* pleasure, A 32.
- Lusteth*, *pr. s. impers.* pleases, 996.
- Lustihede*, *s.* vigour, 1530.
- Lusty*, *adj.* strong, hearty, 1193.
- Lyke*, *pres. subj. impers.* please, 319; Though thee lyke nat, though it may not please you, 490; *Lyketh*, *pr. s. impers.* pleases, 1711; *Lyked*, *pt. s. impers.* pleased, 1672.
- Lym*, *s.* quicklime, 649.
- Lyte*, *adj.* little, 740, 2495; as *s.*

a little, 29, 535; *adj. pl.* 219;
adv. 421. A. S. *lyt*.
Lyth, pr. s. lies, 510.
Lyve, dat. life, 59; Hys lyve,
 during his lifetime, 1099; On
 lyve, alive, 1792; Lyves day,
 lifetime, 1624.

M.

Mad, pp. made, 286.
Maist, 2 pr. s. canst, 327.
Maister-strete, s. main-street,
 1965, 2304.
Maister-temple, s. chief-temple,
 1016.
Maister-toun, s. capital, 1591.
Maistresse, s. fem. mistress, 88.
Make, v. compose, 69, 364; 1
pr. s. write, 188; *pr. s. subj.*
 may cause, A 34.
Make, s. mate, 144; Makes, *pl.*
 mates, 158. A. S. *maca, gemaca*.
Making, s. poetry, composition,
 74, 413.
Manere, s. manner, disposition,
 251.
Mase, s. maze, labyrinth, 2014.
Mat, adj. dead, 126. O. F. *mat*,
 Arab. *māt*, dead, mated (at
 chess).
Matere, s. matter, 1582; subject,
 365.
Maystow, for mayst thou, 1952.
Maystrie, s. masterly act; No
 maystrie, an easy matter, 400.
Mede, s. mead, meadow, 41; Me-
 dew, 210.
Medeleth, pr. s. mingles, 874.
Meed, s. reward, 1662.
Meiny, s. crew, 2201. See *Mey-
 nee*.
Mene, s. the mean, 165.
Mene, 1 pr. s. mean, 558; Mente,
pt. s. meant, 309.
Merciabile, adj. merciful, 347,
 410.
Mescheeff, s. mischief, harm, 1655.
Messageres, pl. messengers, 1091.
Mete, v. meet, 148; Mette, *pt. s.*
 met, 977.
Mete, s. meat, 1108.
Mete, adj. meet, fit, 1043.

Metres, pl. metres, 562.
Mette me, pt. s. impers. I dream-
 ed, 210. A. S. *mētan*.
Meved, pp. moved; to him
meved, urged against him, 344.
Meynee, s. company, 1222, 1498;
 retinue, followers, 1059. See
Meiny.
Mikel, adj. much, 1175.
Mirour, s. Mirror (Lat. *Specu-
 lum*), A 307. See note.
Mis, s. wrong, evil, A 266.
Mischaunce, s. misfortune, 1826.
Mislyketh, pr. s. impers. dis-
 pleases, 1293.
Misseyst, 2 pr. s. speakest evil
 of, 323.
Mo, adj. pl. more (in number),
 917, 1227.
Moder, s. mother, 338, 1828.
Mone, s. moon, 1972, 2503.
 A. S. *mōna*.
Monstre, s. monster, 1928.
Moon, s. moan, lamentation,
 complaint, 1169, 1799, 2379.
 A. S. *mōn*.
Mordre, ger. to murder, kill, 1536.
Mordrer, s. murderer, 2390.
More, adj. comp. greater, 452,
 2331.
Mortel, adj. fatal, 2252.
Moste, adj. sup. greatest, 482.
Mot, pr. s. must, 388; Mote, 1
pr. pl. ought, 17; Moten, 2 *pr.*
pl. must, 343; Mote, *pr. pl.*
 must, 1925; Moten, 1 *pr. pl.*
subj. may, 903; Mote, *pr. s.*
subj. may, 843; is sure to, 1632;
 Mosten, *pt. pl.* must, should, 99;
 Moste, *pt. s. subj.* might, 1573,
 1574, 2264.
Mountance, s. amount (of time),
 307.
Mowe, 2 pr. pl. may, 92.
Mynde, dat. mind, remembrance,
 18, 557, 1366.
Myte, s. mite, 741. See note.

N.

Nadde, for Ne hadde, had not,
 278.

Nam, *for* Ne am, am not, 47, 192.

Name, *s.* reputation, 1812, 1845.

Namely, *adv.* especially, 931, 1519, 2133.

Narcotika, *pl.* narcotics, 2670.

Narwe, *adv.* closely, tightly, 600.

Nat, *adv.* not, 58; *Nat but*, only, merely, 1899, 2040; quite, 2091.

Natheles, *adv.* nevertheless, 4, 188; *Natheles*, 1434.

Navye, *s.* navy, fleet, 960, 1335.

Ne, *adv.* not, 1881.

Neddes, *pl.* adders, snakes, 699. A. S. *nædre*; Goth. *nadr̥s*.

Nedes, *adv.* of necessity, 1298, 2697. See *Cost*.

Neer, *adv. comp.* nearer, 314, 318, 832.

Neghen, *v.* draw nigh, 318.

Neighebores, *pl.* neighbours, dwellers near, 720.

Ner, *for* Ne were, were it not, 1920; would not be, 997; *Nere*, were not, 348, 686, 792.

Nescapest, *for* Ne escapest, escapest not, 2643.

Nevene, *pr. pl.* name, 2237.

Nevev, *s.* nephew, 1440, 1442; grandson, 2659.

Newe, *adv.* anew, afresh, 103.

New-fangelnesse, *s.* fondness for novelty, 154.

Nexte, *adj. sup.* nearest, 2481.

Nil, *for* Ne wil, will not, 2095, 2653; *Nilt*, *for* Ne wilt, wilt not, 758.

Nis, *for* Ne is, is not, 5, 191, 670; *Ther nis* no more but, all that remains is that, 847.

Niste, *for* Ne wiste, knew not, 2262, A 345.

Nolde, *for* Ne wolde, would not, 730; *Noldest*, *for* Ne woldest, wouldst not, A 530.

Nome, *pp.* taken, 822, 1018, 1777. *Pp.* of *nimen*.

Nones, *for* the, for the once, for this special occasion, for the nonce, 295, 1070, 1116; *With the ones*, on the condition (see the note), 1540.

Noot, *for* Ne woot, (I) know not, 2660; *Not*, *for* Ne not, (I) know not, 193, 1967.

Norise, *s.* nurse, 1346.

Not, *for* Ne wot, (I) know not, 193, 1967. See *Noot*.

Nother, neither (of them), 192.

Nothing, *adv.* not at all, in no degree (see note), 88.

Ny, *adv.* nearly, 2347.

Nyoe, *adj.* foolish, 362.

Nyntene, *num.* nineteen, 283.

O.

O, *num.* one, 296.

Obeisaunce, *s.* obedience; *Unto* her obeisaunce, in obedience to her, 587; *Obeisaunces*, *pl.* acts of obedience, 149; duties, delicate observances, 1268.

Obeising, *adj.* obedient, yielding, 1266.

Observaunces, *pl.* observances, duties, 150.

Occasioun, *s.* cause, 994.

Of, *prep.* by, 367, 1464; for, 1053, 1566; out of, 2664; with, 2151; *adv.* off, 2334.

Of that, *conj.* because, 815.

Oghte, *pt.* s. owed, 589; *impers.* (he) ought, 377; 2 *pt. pl.* ought, 70. See *Oughte*.

Opies, *pl.* opiates, 2670.

Oppressioun, *s.* oppression, wrong, 1868.

Or, *conj.* before, 1353, 1741, 2009, 2230.

Ord, *s.* point; *Orde*, *dat.* 645. A. S. *ord*.

Ordre, *s.* order; *by ordre*, in order, 2514.

Ores, *pl.* oars, 2308.

Oriental, *adj.* eastern; and *so*, of superior quality, 221. See note.

Ornaments, *pl.* ornaments, 1107.

Ost, *s.* host, army, 1906.

Other, *conj.* either, A 35.

Oughte, *pt.* s. owed, 1609; *Oughtestow*, *for* Oughtest thou, 1957. See *Oghte*.

Over-al, *adv.* everywhere, 120, 1024, 1424.

Over-blowe, *pp.* blown over, past, 1287.
Over-borde, *adv.* overboard, 644.
Overlade, *v.* overload, 621.
O-wher, *adv.* anywhere, 1540.
Owle, *s.* owl, 2253.

P.

Paas, *s.* pace, step, 284.
Face, *v.* pass, go, 746; *ger.* to pass, 1914.
Page, *s.* page, 2037.
Pak, *s.* pack, set, A 299.
Paleys, *s.* palace, 1096, 2406.
Palfrey, *s.* palfrey, 1116, 1198.
Panter, *s.* bag-net for birds, 131.
 See note.
Paper-whyt, *adj.* white as paper, 1198.
Paradys, *s.* Paradise, 564, 1103.
Paramours, *adv.* excessively (said of love), A 260. See note.
Paraunter, *adv.* perchance, peradventure, 362.
Pardee, *interj.* answering to O. F. 'pardieu!' 508.
Paréments, *pl.* ornaments, 1106.
 See Squi. Tale, 269.
Parten, *ger.* to share; To parten with, to participate in, 465; **Parteth**, *pr. s.* departs, 359; **Parted**, *pp.* departed, gone away, taken away, 1110.
Party, *s.* part, portion, 482.
Passen, surpass, 1127; **Passeth**, *pr. s.* 275; **Passed**, *pt. s.* excelled, 1530. See **Face**.
Payens, *pl.* pagans, 786, 1688.
Penaunce, *s.* self-abasement, 2077.
Per cas, by chance, 1967.
Perle, *s.* pearl, 221.
Perre, jewellery, 1201. O. F. *pierrerie*.
Pesen, *pl.* peas, 648. A. S. *piosan*, *pl.* of *piose*.
Peynen, *pr. pl.*; **Peynen hem**, strive, 636.
Peynte, *v.* paint, smear, 875; **Peynted**, *pp.* painted, 1029, 2536.

Piked, *pt. s.* picked, stole, 2467.
Pilled, *pp.* robbed, 1262.
Pitous, *adj.* piteous, 904; **Pitouse**, *fem.* full of compassion, 2582. Cf. *dispitouse*, *fem.*, Bk. Duch. 264.
Plenere, *adj.* plenary, full, 1607.
Plessaunce, *s.* pleasure, 1446; delight, 1769, 1770; pleasantness, 1373.
Pleye, *ger.* to amuse ourselves, 1495; to amuse herself, take a holiday, 2300.
Pleyne, *v.* lament, 93, 1236; **Pleyne upon**, cry out against, 2525; **Pleyne**, *i pr. s.* complain, 2512; **Pleyne**, *imp. pl.* complain, A 222; **Pleyned**, *pp.* said by way of complaint, A 326.
Plighte, *pt. s.* plighted, 2466; **Plighten**, *pt. pl.* 778.
Point, *s.* point, 1630.
Polax, *s.* pole-axe, 642.
Pore, *adj.* poor, 1981.
Port, *s.* bearing, 2453.
Posseth, *pr. s.* pusheth, tosseth, 2420. F. *pousser*; Lat. *pulsare*.
Pottes, *pl.* pots, 649.
Preef, *s.* proof, experience, A 528. See **Prove**.
Presenting, *s.* offering, 1135.
Preve, *v.* prove, 9, 100.
Prove, *s.* proof, 28, 2113, 2394. See **Preef**.
Preyde, *pt. s.* prayed, 2294.
Preysed, *pp.* praised, 536.
Preysing, *s.* praising, 189.
Priketh, *pr. s.* excites, 1192; **Prik**, *imp. s.* spur, 1213.
Privy, *adj.* secret, 1267, 1780.
Proces, *s.* matter, 1914.
Profreth, *pr. s.* offers, 405.
Prose, *s.* prose, 66.
Protestacioun, *s.* protestation, 2640.
Prys, *s.* praise, glory, 2534.
Pulleth, *pr. pl.* pull, 2308.
Purple, *adj.* purple, 654.
Purveyaunce, *s.*; Unto his purveyaunce, to provide himself with necessaries, 1561.

Put, *pr. s.* (for *Putteth*). puts; *put* him, puts himself, 652; *Putte*, *pt. s.* set, 675.

Q.

Quappe, *v.* heave, toss (lit. shake, palpitate), 1767; beat repeatedly, 865.

Queinte, *adj.* curious, 2013.

Quitte, *pt. s.* rewarded, requited, 1918; *Quit*, *pp.* set free, 1992; rewarded, 523. See **Qyte**.

Quod, *pt. s.* quoth, said, 1708, A 142.

Quook, *pt. s.* quaked, trembled, 2317, 2648.

Qyte, *v.* requite, reward, 494, 1447; *pr. s. subj.* repay, 2227. See **Quitte**.

R.

Radevore, or **Badenore**, *s.* piece of tapestry, 2352; see note. The origin of this word is unknown, and the spelling uncertain. I think the suggestion made by Urry, that it is connected with *F. ras*, is certainly wrong; for the *s* would hardly have disappeared in the 14th century. The only word I can find that may be related is the Gk. *ῥοδάβην*, spun thread, woof or weft, occurring in the *Batrachomyomachia*, l. 183, allied to *ῥοδανίσειν*, to twist threads, to spin; also (probably) to *ῥαδινός*, slender, taper, *ῥαδανίσειν*, to swing, move backwards and forwards (especially of wool in spinning). If this relationship is real, the correct spelling is probably *radenore* (with *n*); the *u* and *n* being confused (as usual) by the scribes.

Rafte, *pt. s.* bereft, 1855; *Raft*, *pp.* taken from, 2590. *Pt. t.* and *pp.* of *reven*; A. S. *réosan*.

Rasour, *s.* razor, 2654.

Real, *adj.* royal, 214, 1605. See **Ryal**.

Reame, *s.* realm, kingdom, 1281; *Reaume*, 2091.

Reclaiming, *s.* enticement, 1371.

Recording, *pres. p.* remembering, recalling, 1760.

Rede, *v.* advise, counsel, 2217; 2 *pr. pl.* 1178.

Rede, *adj.* red, 112, 2589. See **Reed**.

Reed, *s.* counsel, plan, 631, 1987, 2024.

Reed, *adj.* red, 535. See **Rede**.

Reed, *s.* red colour, red part, 533.

Regals, *pl.* royalties, royal attributes, 2128.

Regne, *s.* kingdom, 1413; *Regnes*, *pl.* 585.

Rehercen, *v.* rehearse, repeat, 78; *Rehersed*, *pp.* told, 1464.

Behersing, *s.* telling, recital, 1185; *Rehersinges*, *pl.* repetitions, 24.

Reketh, *pr. s.* smokes, reeks, 2612.

Rekketh, *pres. s. impers.*; *Him rekketh*, he cares, 365.

Releved, *pp.* raised up again, revived, 128.

Relik, *s.* relic, 321.

Remenant, *s.* remnant, rest, 304, 623.

Renegat, *s.* renegade, A 401.

Reneyed, *pp.* denied, 336. O. F. *renier*, Lat. *renegare*.

Renne, *pr. s.* run, 60; *Renneth*, *pr. s.* runs, i. e. arises, 503; spreads, 1423.

Renomee, *s.* renown, 1513.

Benoun, *s.* renown, fame, 260.

Bent, *pr. s.* rendeth, rends, tears, 646.

Repaired, *pp.* returned, 1136.

Repreveth, *pr. s.* reproves, 1566.

Rescowed, *pt. s.* rescued, 515.

Resureccioun, *s.* resurrection, opening (of the daisy), 110.

Reve, *ger.* to bereave, rob of; *Reve* no man fro his life, take away no man's life, 2693. See **Rafte**.

Beward, *s.* regard, consideration, 375, 399, 1622.

- Bewe, *v.* have pity, 158, 1842;
 Rewed, *pt. s.* had pity, 1237.
 Bewe, *s.* row, A 285.
 Bewful, *adj.* lamentable, sad,
 1838.
 Richesse, *s.* richness, wealth,
 1253.
 Rightwis, *adj.* righteous, just,
 905; Rightwys, 373.
 Ring, *s.* ring, concourse, 1887.
 Rist, *pr. s.* riseth, rises, 810, 887,
 2208; *refl.* rises, 2680, 2687.
 Rit, *pr. s.* rideth, rides, 1776.
 Rof, *pt. s.* rove, pierced, 1351.
 See Roof. *Pt. t.* of *ryven*; see
 Ryve.
 Roggeth, *pr. s.* shaketh, 2708.
 Icel. *rugga*.
 Roghte, *pt. s. impers.*; Him
 roghte, he recked, he cared, 605.
Pt. t. of *rekken*.
 Romed, *pp.* roamed, gone, 1589.
 Roof, *pt. s.* 'rove, pierced, 661.
 See Rof, Ryve.
 Roos, *pt. s.* rose, 112, 1743.
 Ropen, *pp.* reaped, 74. See note.
 Rose-leves, *pl.* rose-leaves, 228.
 Rote, *dat.* root, 2613.
 Roum, *s.* room, space, 1999.
 Roundels, *pl.* roundels, 423. See
 note.
 Bounthe, *s.* ruth, pity, 1034, 1861,
 A 286; lamentation, 669.
 Ruby, *s.* ruby, 1119; Rubies, *pl.*
 534, 673.
 Ruled, *pp. as adj.* well-mannered,
 163.
 Ryal, *adj.* royal, A 146. See
 Real.
 Ryde, *v.* ride at anchor, 968.
 Ryme, *s.* rhyme (*better* rime), 66,
 102, 2516.
 Ryme, *v.* tell in rhyme (*or* rime),
 put into poetry, 570, 996.
 Ryve, *v.* thrust, 1793; Rof, *pt. t.*
 pierced, 1351; Roof, *pt. t.*
 pierced, 661.
- S.**
- Sacrifye, *v.* do sacrifice, 1348.
 Sad, *adj.* sober, stedfast, 1876.
 Sadel, *s.* saddle, 1199.
 Sakkes, *pl.* sacks, bags, 1118.
 Salued, *pt. s.* saluted, 315.
 Sat, *pt. s.* suited, 1735.
 Saugh, *pt. s.* saw, 16. See Se.
 Scaped, *pp.* escaped, 131.
 Scarmishing, *s.* skirmish, 1910.
 Scole, *s.* school, 1896.
 Scripture, *s.* passage of writing,
 1144.
 Se, *v.* see, 2560; *pt. s.* Saugh, 16;
 Seigh, 795; Seih, A 13. See
 Sene.
 Seek, *adj.* sick, 2436; Seke, *pl.*
 1203. A. S. *stoc*.
 Seemlinesse, *s.* dignity of bear-
 ing, 1041.
 Sege, *s.* siege, 1696.
 Seigh, *pt. s.* saw, 795; Seih, A 13.
 See Se.
 Seke, *adj. pl.* sick, 1203. See
 Seek.
 Sekirly, *adv.* certainly, A 163.
 See Siker.
 Sely, *adj.* innocent, unsuspect-
 ing, 2346, 2532; foolish, hap-
 less, 1254, 1336, 2713. A. S.
sælig.
 Semblant, *s.* appearance, look,
 1735, 2691.
 Sene, *ger.* to see, 1034; to look
 at, 2649; On to sene, to look
 on, 24, 25; To sene, to be seen,
 to seem, 224. See Se.
 Sene, *adj.* visible, manifest, 340,
 694. See Y-sene. See note
 to l. 694.
 Sentement, *s.* feeling, passion,
 69.
 Sepulture, *s.* burial, entombment,
 2553.
 Sermoning, *s.* talking, 1184.
 Sermoun, *s.* discourse, 2025.
 Servant, *s.* servant, lover, 1957,
 2120.
 Sete, *pp.* sat, 1109. *Pp.* of *sitten*.
 See note to l. 1109.
 Sette me, 1 *pt. s.* put myself,
 placed myself, 115; Setten hem,
 seated themselves, 301.
 Seyn, *ger.* to tell, 715.
 Shal, *pr. s.* will, 1276.
 Shamefast, *adj.* modest, shy,
 1535.

- Shames**, *gen. s.* of shame, 2064, 2072. 'Or deye On *shames deeth*'; Man of Lawes Tale, B 819.
- Shap**, *s.* shape, form, 1747.
- Shapeth** him, *pr. s.* intends, 1289; Shapen, *pp.* shaped, 2629.
- Shafe**, *s.* sheaf, 2579.
- Shene**, *adj.* bright, fair, A 49; beautiful, 1467. A. S. *sceme*.
- Shent**, *pp.* defeated, 652. *Pp.* of *shenden*.
- Shering-hokes**, *pl.* shearing-hooks, contrivances for severing ropes in a sea-fight, 641.
- Sherte**, *s.* shirt, 405, 2629.
- Shete**, *v.* shoot, 635. A. S. *scot-an*.
- Shethe**, *s.* sheath, 888.
- Shette**, *pt. s.* shut, 677. A. S. *scyttan*.
- Shilde**, *pr. s. subj.* forbid, (lit. shield), 2082.
- Shined**, *pt. s.* shone, 2194; Shynede, 1119; Shoon, 1428.
- Sholde**, *pt. s.* should, 1951, &c.
- Shoof**, *pt. s.* drove, 2412; Shove, *pp.* pushed forward, brought into notice, 1381.
- Shoon**, *pt. s.* shone, 1428. See **Shined**.
- Shoop**, *pt. s.* made, gave, 2569; Shoop me, (I) prepared myself, 180; Shoop him, (he) got ready, 625. *Pt. t.* of *shapen*.
- Shrewed**, *adj.* wicked, 1545.
- Shrifte**, *s.* shrift, confession, 745.
- Shryne**, *s.* shrine, 672.
- Shynede**, *pt. s.* shone, 1119. See **Shined**, **Shoon**.
- Sighte**, *s.* sight, 50; look, 1832.
- Siker**, *adj.* secure, 2660. See **Sekirly**.
- Sikered**, *pp.* assured, 2128.
- Sin**, *conj.* since, 81, 229, 904, 2023, 2550. See **Sith**.
- Sit**, *pr. s.* sitteth, sits, 816, 1201, 1206, 1832, 2028 (see note).
- Sith**, *conj.* since, as, 409, 445, 1946, A 69; *adv.* then, 302. See **Sin**.
- Sithen**, *adv.* then, next, 304. A. S. *sithan*.
- Skilful**, *adj.* reasonable, 385.
- Skille**, *s.* reason, reasonable claim, 1392.
- Skippe**, *v.* pass over, 622.
- Slake**, *ger.* to slake, assuage, 2006; *Slake of*, *v.* fail in, omit, 619.
- Sleen**, *v.* slay, 880; *Sleen*, *ger.* to slay, 1321, 2085; *Slee*, *v.* 834.
- Sleet**, *s.* sleet, 1220.
- Sleighte**, *s.* cunning, skill, 1382, 2084; *Sleight*, 931, 1650.
- Slepe**; *On slepe*, asleep, 209.
- Sleping**, *s.* sleep, 1333.
- Slider**, *adj.* slippery, 648.
- Slouthes**, *s.* sloth, 1722.
- Smerte**, *s.* smart, pain, 1579.
- Smerte**, *ger.* to smart, 502.
- So**, *conj.* if, provided that, 1319.
- Socours**, *s.* help, 1341.
- Soiorne**, *v.* remain, tarry, 2476.
- Somdel**, *adv.* somewhat, a little, 1183.
- Somers**, *s. gen.* summer's, 142.
- Somme**, *s.* sum, chief point, 1559.
- Sone**, *s.* son, 1130, 1979.
- Sonne**, *s.* sun, 61.
- Soothly**, *adv.* truly, 460.
- Sophistrye**, *s.* evil cunning, 137.
- Sorweful**, *adj.* sorrowful, 1832.
- Sote**, *adv.* sweetly, 2612. See **Swote**.
- Sotelte**, *s.* subtilty, cunning, 2546.
- Soth**, *adj.* true, 14.
- Sotil**, *adj.* subtle, cunning, 1556, 2559.
- Soun**, *s.* sound, 2615; vaunt, 267.
- Sound**, *adj.* unhurt, 1619.
- Soune**, *v.* sound, 91.
- Spak**, I *pt. s.* spoke, 97.
- Span**, *pt. s.* spun, 1762.
- Spedde**, *pt. s.* hastened, 1096, 1645; I *pt. s. refl.* 200; *pt. s. refl.* 2311.
- Spere**, *s.* spear, 2106.
- Spices**, *pl.* spicery, 1110.
- Spille**, *ger.* to destroy, 1917; to put to death, 1936; *v.* kill, 1574.
- Spitten**, *pt. pl. (or pr. pl.)* spit,

1433. The usual *pt. t. pl.* is *spetten*.
- Sprede**, *v.* spread, open, 48;
Sprad, *pp.* 64.
- Springe**, *v.* spring, be carried, 719; **Spronge**, *pp.* sprung, grown, 1504.
- Spyoerye**, *s.* spices, 675.
- Stable**, *adj.* firm, constant, 703; not easily moved, 346.
- Stakereth**, *pr. s.* staggers, 2687.
- Stal**, *pt. s.* stole, 796, 1327, 1333, 2174. See **Stole**.
- Stalke**, *v.* move stealthily, 1781. See note.
- Stamin**, *s.* a kind of woollen cloth, 2360. See note.
- Stant**, *pr. s.* stands, 2245.
- Starf**, *pt. s.* died, 1691. *Pt. t.* of *sterven*. See **Sterve**.
- Startling**, *pres. pt.* moving suddenly, 1204.
- Statly**, *adj.* stately, grand, 1372.
- Stede**, *s.* steed, 1115.
- Steked**, *pp.* stuck, A 161. See **Stikked**.
- Stellifye**, *pr. s. subj.* make into a star or constellation, 525.
- Stente**, *pt. s.* stopped, ceased, 1240; remained, 821; delayed, 633. See **Stinten**.
- Steppes**, *pl.* footsteps, 829.
- Steven**, *s.* voice, 1219; *dat.* *Stevne*, 2328.
- Stere**, *s.* rudder, 2416.
- Stered**, *pp.* controlled, 935. See above.
- Sterte**, *pr. pl.* start, 1301; *pt. s.* started, 851, 864, 1350, 1705; rushed, 811, 1794; leapt, 697; went at once, 660; **Sterting**, *pres. p.* bursting suddenly, 1741.
- Sterve**, *v.* die, 933, 2035; *ger.* to die, 605, 1277, 2092. See **Starf**.
- Stikked**, *pt. s.* stuck, fixed, 2202; **Steked**, *pp.* A 161.
- Stille**, *adv.* quietly, 816.
- Stingeth**, *pr. s.* pierces, 645, 1729.
- Stinten**, *v.* stop, avert, 1647; **Stinten**, *pt. pl.* stopped; *or, pr. pl.* stop, 294. See **Stente**.
- Stole**, *pp.* stolen, 2154. See **Stal**.
- Stole**, *s.* stool, frame for tapestry-work, 2352. See note.
- Stonde**, *v.* stand; **Fynt stonde**, finds standing, 1499.
- Storial**, *adj.* historical (see note), A 307; **Storial sooth**, historical truth, 702 (see note).
- Stounde**, *s.* space of time, moment, 949; time, 2376.
- Strangling**, *verbal s.* strangling; *of strangling*, caused by strangling, 807.
- Strawen**, *v.* strew, 207. See **Strowe**.
- Streite**, *adv.* strictly, 723.
- Streyneth**, *pr. s.* constrains, 2684.
- Stronde**, *s.* shore, 2205.
- Strowe**, *v.* strew, A 101. See **Strawen**.
- Subtil**, *adj.* skilful, 672.
- Suffisaunt**, *adj.* sufficient, capable, 2524; well-endowed, 1067; sufficient, 67.
- Sustenance**, *s.* sustenance, food, 2041.
- Suster**, *s.* sister, 592, 986, 2125; *gen.* sister's; Her suster love, love for her sister, 2365; **Sustren**, *pl.* 979, 2630.
- Swan**, *s.* swan, 1355.
- Swerde**, *s.* sword, 1775.
- Swere**, 1 *pr. s.* swear, 58; **Swore**, 2 *pt. s.* swore, 1378.
- Swiche**, *adj. pl.* such, 43.
- Swinke**, *v.* labour, 2041; *ger.* to toil, 2490.
- Swolow**, *s.* gulf, 1104. See note.
- Swore**, 2 *pt. s.* swore, 1378. See **Swere**.
- Swote**, *adj.* sweet, 118, 173, 752, 1077; **Sote**, *adv.* sweetly, 2612.
- Swough**, *s.* fainting-fit, swoon, 1816.
- Swowneth**, *pr. s.* swowns, 1314.
- Swythe**, *adv.* quickly; *as swythe*, immediately, as quickly as might be, 913.
- Syketh**, *pr. s.* sighs, 1165, 1292.
- Sythe**, *s.* scythe, 646.

T.

Tabowren, *pr. pl.* drum, din, 354.

Tacheve, *for* Toacheve, toachieve, 2111.

Take, *v.* present, offer, 1135.

Talent, *s.* inclination, 1771. See note.

Taste, *v.* try, test, 1993.

Tendyte, *for* To endyte, to compose (verses), write, A 310; to relate, 1345.

Tenour, *s.* outline of the story, 929.

Tespye, *for* To espye, to espy, 966.

Theefly, *adv.* like a thief, 1781.

Theeffect, *for* The effect, the result, 622, 1160; the substance, pith, 1180, 2403.

Then, *conj.* than, 1673, 2092.

Thencens, *for* The encens, the incense, 2612.

Ther, *adv.* where, 785; **Ther as**, where that, A 28; when that, 1277, 1282.

Therfore, *adv.* on that account, 1863; **Ther-for**, for it, 1391.

Therwith-al, *adv.* thereat, 864; besides, 1175.

Thewes, *pl.* natural qualities, 2577.

Thider, *adv.* thither, 1475.

Thilke, *dem.* that, 547, 1870, 1915, 2505; *pl.* those, 366.

Thimage, *for* The image, 1760.

Thinges, *s. pl.* poems, 364; **Thing**, *pl.* things, 11, 2140.

Thinketh, *pr. s. impers.* seems, 247, 1300; *pr. s. subj.* it seem, 2671; **Thoughte**, *pt. s. impers.* it seemed, 134, 1976; **Thoghthe**, 1697.

Tho, *adv.* then, 210, 1629.

Tho, *pron.* those, 153, 1575.

Thoriginal, *for* The original, 1558.

Thral, *s.* thrall, slave, 1313; *pl.* slaves, 1950.

Threed, *s.* thread, 2018.

Threte, *v.* threaten, 754.

Thridde, *adj.* third, 287, 1660, 1932.

Throwe, *pp.* thrown, 1960.

Throwe, *s.* short space of time, 866, 1286. A. S. *þrǫg*.

Thrusteth, *pr. s.* thirsts, yearns, 103 (MS. Tn. has *thursteth*).

Thryes, *num. adv.* thrice, 2686.

Tirannye, *s.* tyranny, 375.

Tiraunts, *pl.* tyrants, 374.

To, *prep.* as to, as for, 2096; *adv.* too, also, 2291.

To-driven, *pp.* scattered, 1280.

To-gider, *adv.* together, 649.

To-go, *pp.* dispersed, 653. See note.

To-hepe, *adv.* together, 2009. See note.

Tong, *s.* tongue, 2334; **Tonge**, *dat.* 1675.

Tonne, *s.* tun, cask, 195.

Took, *pt. s.* gave, 2372.

Torcche, *s.* torch, 2419.

To-rente, *pl. s.* tore in pieces, 820; tore violently, 2188.

To-romblen, *v.* rumble, crash, 1218.

To-shake, *pp.* shaken to pieces, 962; tossed about, 1765.

Totelere, *subst. as adj.* tattling, tale-bearing, 353. See note.

Tother; *the other* (*for* that other), the other, A 325.

Tour, *s.* tower, 1960.

Towe, *s.* tow, 2004.

Traas, *s.* trace, procession, 285.

Traitour, *s.* traitor, 1659.

Trayed, *pt. s.* betrayed, 2486.

Tresor, *s.* treasure, 1652, 2628.

Tresses, *pl.* tresses, locks of hair, 249.

Tretable, *adj.* tractable, manageable, yielding, 411.

Trete, *v.* treat, write, 575.

Trewely, *adv.* truly, 317.

Triste, *ger.* to trust, trust to, 1885; *v.* trust, 333.

Trompe, *s.* trumpet, 635.

Trouthe, *s.* truth, fidelity, 267.

Trowen, *ger.* to believe, 1707; **Trowe**, 1 *pr. s.* believe, think, 1358, 1708; **Trowen**, *pr. pl.* believe (in), give trust (to), A 21.

Trusteth, 2 *imp. pl.* trust, 2561.

Turmente, *v.* torment, 1165.

Turves, *s. pl.* pieces of turf, turf-plots, 204.
Tweye, *num.* two, 1154; *adj. pl.* 366.
Tweyne, *num.* two, 268, 1963, 2489.
Twinne, *v. part.* 2032.
Twyne, *s.* twine, 2016.
Tyde, *s.* time, A 304.
Tydif, *s.* small bird; perhaps a wren, 154. See note.
Tyles, *pl.* tiles, bricks, 709.

U.

Umbreyde, *pt. s.* upbraided, reproached, 1671. The prefix is the A. S. *ymb-*, about.
Unclouse, *v.* open, 65.
Unethe, *adv.* scarcely; *wel unethe*, scarcely at all, A 33. A. S. *un-æthe*, uneasy. See **Unnethe**.
Unknowe, *pp.* unknown, 2034.
Unkyndeness, *s.* unnatural conduct, unkindness, 153.
Unnethe, *adv.* with difficulty, scarcely, 959, 2427, 2437; **Unnethes**, 233, 1399. Better spelt *unethe*, *unethes*; see **Unethe**.
Unreprovable, *adj.* without reproach, 691.
Unrightful, *adj.* wicked, 1771.
Unstedfastnesse, *s.* inconstancy, A 526.
Untrouthe, *s.* untruth, deceit, faithlessness, 1677, 1890.
Unwist, *pp.* unknown; *unwist of*, unknown by, 1653. (Cf. F. 'à l'insu de').
Up-drow, *pt. s.* drew up, 1459.
Up-enbossed, *pp.* raised, embossed, 1200.
Up-reysed, *pp.* raised, 1163.
Up-rist, *pr. s.* rises up, 1188. See **Rist**.
Usaunce, *s.* custom, 586, 1476.
Useth, *pr. s.* is accustomed, 364; **Useden**, *pt. pl.* were accustomed, 787.

V.

Vassalage, *s.* prowess, 1667. See note.

Venim, *s.* venom, 2241, 2593.
Veray, *adj.* very, true, real, 1068, 1478; **Verray**, 2113.
Viage, *s.* journey, 1450.
Vilanye, *s.* villanous action, deed of a churl, 1823; wrong, 2541.
Vileins, *gen.* of a villain, churl, 1824.
Virelayes, *pl.* virelays, poems with a *veer* or turn, 423. See note.
Vitaille, *s.* victuals, food, 1488.
Vitaille, *v.* provide with victuals, 1093.
Voided, *pp.* cleared, emptied, 2625.
Vouche-sauf, *v.* vouchsafe, permit, 2273; 2 *pr. pl.* deign, 2038, 2071.

W.

Waf, *pt. s.* wove, 2364. See **Weven**.
Waiten, *v.* attend on, 1269.
Walweth, *pr. s.* tosses (lit. wallows), 1166.
Wante, *v.* be wanting, be absent, 361. See note.
War, *adj.* aware, 1741; Be war fro, be on guard against, 473.
Wardeins, *pl.* guardians, 753.
Warne, *v.* refuse, A 438. See **Werne**.
Wawe, *s.* wave, 2416; **Wawes**, *pl.* 865.
Wayk, *adj.* weak, 2428, 2713.
Weel, *adv.* well, 335. See **Wel**.
Weep, *pt. s.* wept, 846, 873, 1732, 2344, 2706.
Wel, *adv.* well, much, 1386; many, 11; certainly, 452; **Wel unethe**, scarcely at all, A 33. See **Weel**.
Welde, *s.* wield, 2000.
Wele, *s.* weal, well-being, happiness, 698; good fortune, 1234.
Welle, *s.* well, 1584.
Wende, *v.* go, 2266; went, *pp.* gone, 1651.
Wenen, *v.* consider, 12; **Wene**, *imp. pl.* suppose, 188; **Wende**, 1 *pt. s.* thought, intended, 288, 462; **Wende**, *pt. s.* expected, 1913; supposed, 1048.

- Wepen**, *s.* weapon, 2010, 2140.
Wer, *pt. s. subj.* were, would be, 1446; **Weren**, 2 *pt. pl.* were, 2057.
Were, *ger.* to wear, 1132.
Were, *s.* doubt, distress, mental struggle, 2686. See *Minor Poems*.
Werne, *v.* refuse, 448. A. S. *wyrnan*. See **Warne**.
Werreyest, 2 *pr. s.* makest war against, 322. O. F. *werreier*.
Werreyour, *s.* warrior, 597.
Weste, *v.* to turn to the west, 61, 197.
Weven, *v.* weave, 2352; **Waf**, *pt. s.* 2364.
Wexe, *s.* wax, 2004.
Wexeth, *pr. s.* grows, 2683; **Wexen**, *pr. pl.* become, 2240; **Wex**, *pt. s.* grew, 1610; became, 615, 727, 866; **Wexe**, *pt. pl.* grew, 727.
Weyen, *v.* weigh; *oghte weyen*, he ought to weigh, 398.
What, *pron.* what sort of a, 1305; *conj.* why, 2025; *interj.* what! how! 1800.
Wher, *conj.* whether, 1995.
Wher-so, *adv.* wherever, in whatever place, 439.
Which, *pron.* what kind of, 1883; **Whiche a**, what sort of a, 668, 869.
Whom, i. e. one who, 1955.
Whyle, *s.* time, 2227.
Whylom, *adv.* formerly, 1005.
Widwehed, *s.* widowhood, A 295.
Widwes, *pl.* widows, A 283.
Wight, *s.* creature, man, 15, 1783, 2052.
Wighte, *s.* weight, 231, 1118.
Wilfulhed, *s.* wilfulness, A 355.
Wimpel, *s.* wimple, veil, 813, 832, 847. See *Prol. to Cant. Tales*.
Window, *s.* window, 1784.
Winter, *pl.* years, A 369.
Wirdes, *pl.* Fates, 2580. A. S. *wyrd*.
Wisly, *adv.* surely, 1806. A. S. *gewisslice*.
Witen, *v.* know, 7; *ger.* to know, 1474; **Wite**, 2 *pr. pl.* 1998; **Wiste**, *pt. s.* knew, 853, 1245; 2 *pt. pl.* 2116. See also **Woot**, **Wot**.
With, *prep.* by, 266, 1412, 1430, 1695.
With-alle, *adv.* withal, notwithstanding, 1603, 1735.
With-holden, *pp.* retained [in the legal sense], 192.
With-outen, *prep.* without, 177, 969, 1128.
With-seye, *v.* refuse, 367.
With-stonde, *pp.* withstood, 1186.
Witterly, *adv.* plainly, truly, 2606. Icel. *vitrliga*.
Wo, *adj.* sad; *me is as wo*, I am as sad, 1985; *wo begoon*, woe-begone, overcome with woe, 2409.
Wolde, *pt. s.* would, wished, 952; **Woldestow**, *for* Woldest thou, if thou wouldst, 760; **Wold**, *pp.* wished, 1209 (see note).
Wolle, *s.* wool, 1721.
Wommen, *pl.* women, 484.
Wond, *pt. s.* wound, 2253. *Pt. t.* of *wynden*.
Wonde, *v.* desist, 1187. A. S. *wandian*.
Wonder, *adv.* wondrously, very, 771, 1961.
Wone, *s.* custom, 714, 1744, 2131, 2449. A. S. *gewuna*.
Wonen, *pr. pl.* dwell, 1317; **Woneden**, *pt. pl.* dwell, 712; **Woned**, *pp.* accustomed, 2353.
Wonne, *pp.* won, 1942; begotten, 2564.
Wood, *adj.* mad, fierce, madly wroth, 624; *ten so wood*, ten times as fierce, 736. A. S. *wod*.
Woodly, *adv.* madly, 1752.
Woon, *s.* plenty, 1052; number, 216 (see note).
Woot, 1 *pr. s.* know, 1359. See **Witen**, **Wot**.
Words, *pl.* words; *at shorte wordes*, shortly, 2462.
Wot, 1 *pr. s.* know, 4; *pr. s.* knows, 14; **Wost**, 2 *pr. s.* knowest, 542. See **Woot**.
Wowed, *pp.* wooed, 1247.

- Wowing**, *s.* wooing, 1553.
Wrecohe, *s.* wretch, outcast, 2034. A. S. *wrecca*.
Wreche, *s.* vengeance, 1892. A. S. *wrac*.
Wreke, *v.* revenge, 395; *ger.* to avenge, 1901, 1939; *pr. s. subj.* avenge, 2340. A. S. *wreccan*.
Wroghte, *pl. s.* was making, was working at, 1721; *pl. pl.* (they) effected, 1696; **Wroght**, *pp.* wrought, composed, 372.
Wroot, *pl. s.* wrote, 1354.
Wroth, *adj.* angry, 667.
Wry, *imp. s.* cover up, 735; **Wrye**, *pp.* covered, 1201. A. S. **wrihan, wrlon*.
Wyfhood, *s.* wifehood, state of a wife, 2269.
Wyle, *s.* wile, 1439; **Wyles**, *pl.* 2294.
Wynde, *ger.* to turn, roam about, 818; **Wynt**, *pr. s.* turns, directs, 85; **Wond**, *pl. t.* wound, 2253.
Wyr, *s.* wire; bit, 1205.
Wyse, *dat.* manner, way, 20.
Wyser, *adj. comp.* wiser, i.e. wiser course, 2634.
Wyve, *dat.* wife, 1304.
- Y.**
- Yaf**, *pl. s.* gave, 172, 2366. See **Yeve**.
Yare, *adj.* ready, 2270. A. S. *gearo*.
Y-bake, *pp.* baked, 709.
Y-banisht, *pp.* banished, 1863.
Y-be, *pp.* been, 6, 289, 2443.
Y-benched, *pp.* furnished with benches, A 98. See **Benched**.
Y-bete, *pp.* beaten, knocked, 755; ornamented by means of the hammer, hence, struck, coined, 1122 (see note).
Y-blowe, *pp.* blown, 1475.
Y-brought, *pp.* brought, 938, 1194.
Y-brouded, *pp.* embroidered, A 159. Cf. A. S. *brogden*, *pp.* of *bregdan*.
Y-clothed, *pp.* clothed, 226.
Y-corouned, *pp.* crowned, 219; **Y-coround**, 532.
Y-dampned, *pp.* condemned, 2030.
Ydoles, *pl.* idols, 786.
Y-drawe, *pp.* drawn, 1785.
Y-driven, *pp.* driven, 2430.
Yē, *s.* eye, 11, 184, 1600; **Yēn**, *pl.* eyes, 859.
Yeer, *pl.* years, 2075, 2120.
Yeldeth, *pr. s.* yields, 886.
Yellow, *adj.* yellow, 1672.
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Y-fare, *pp.* gone, 2271.
Yfere, *adv.* together, 263, 903, 1643, 1828. Short for *in fere*, in company.
Y-feyned, *pp.* feigned, invented, A 327.
Y-formed, *pp.* formed, 975.
Y-founde, *pp.* found, 1668.
Y-freten, *pp.* eaten, devoured, 1951.
Y-fynde, *v.* find, 856, A 415; **Y-founde**, *pp.* 1668.
Y-fyred, *pp.* fired, 1013.
Y-goon, *pp.* gone, 2206, 2213; **Y-gon**, 1243; **Y-go**, 1193.
Y-grave, *pp.* dug up, cut, 204.
Y-halwed, *pp.* hallowed, consecrated, 1871.
Y-holde, *pp.* indebted, 1954.
Yif, *conj.* if, 2059, 2312.
Yift, *s.* gift, 451; **Yiftes**, *pl.* 1551, 2304.
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Y-nogh, *adj.* enough, 1284.

- Y-nome**, *pp.* taken, 2343. *Pp.* of *nimen*.
Y-offred, *pp.* offered, dedicated, 932.
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Youre, *poss. adj. pl.* your, 901.
Y-put, *pp.* put, 1613.
Y-raft, *pp.* reft, robbed, 1572. See *Reven*.
Y-ronne, *pp.* run, i. e. continued, 1943. See *Rennen*.
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Y-sene, *adj.* manifest, 1394; visible, 2655. A. S. *gesene*, *gesyne*, *adj.*
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—♦—

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